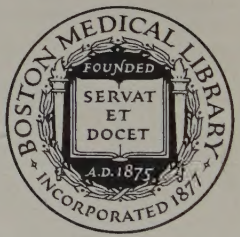
Fads or Facts?

Rayon

BOSTON
MEDICAL LIBRARY



IN THE
Francis A. Countway
Library of Medicine
BOSTON

Gift of
LLOYD E. SMITH

"Eppure si Muove"

A RIDICULOUS FAD.

"I am attacked by two classes of persons—the learned and the ignorant. Both of them treat me with ridicule, and say that I am only fit to be a dancing master for frogs, and yet I think that I have discovered one of the grandest forces in Nature."

Galvani.

Some important facts have their origin in fads!

APA-IN-CHINAK ?

?

FADS OR FACTS?

By RAYON

OTHER WORKS:—"THE MYSTIC SELF,"
"THE MYSTIC SELF MASTERY
SERIES," ETC.

"There is nothing in which men approach so near the gods as when they try to give health to other men."
—CICERO.

Publishing Company.

OHIO BUILDING, WABASH AVE. AND CONGRESS ST.
CHICAGO, ILL., U. S. A.

BOSTON MEDICAL LIBRARY
IN THE
FRANCIS A. COUNTWAY
LIBRARY OF MEDICINE

COPYRIGHT, 1905
BY
M. RAYON

All Rights Reserved

So indubitably did "coming events cast their shadows before" that, to include some facts of value, the making of this little book was postponed from month to month.

First Printing, June, 1908

22
V
1905
1
Copy 1

The Lakeside Press
R. R. DONNELLEY & SONS COMPANY
CHICAGO

CONTENTS

	PAGE
A Portrait and a Riddle	*Facing Title Page*
Why This Book Was Made	xi
What Delayed This Book	xiii
The Renaissance of Mysticism	1
Treasures That Cannot Be Lost	16
Mystical Powers in Mankind	17
Healers in History: Part I	44
Healers in History: Part II	59
Healers in History: Part III	75
Facts That Justify the Spreading of So-called Fads	87
Historical Proof of Senses Denied by "Common" Sense	98
Notes from the New Testament	107

WHY THIS BOOK WAS MADE

The same motive that prompted the production of the "Mystic Self" is responsible for "Fads or Facts?" Mainly, both these little books were intended to meet a demand for information that could not be satisfied by correspondence.

The dominant want now appears to be confirmation as to the wisdom and right to trust in God and Nature for comfort and help that the doctrines and arts of men fail to provide.

Following are some of the leading questions asked:—

"Why is this, or that, strong trend of thought, of steadily increasing conviction, called a fad?"

"On what tenable ground is this, or that assertion declared to be an established fact?"

"Are there credible records of persons known as 'Healers' and their works?"

"Is proof extant that healing has been done by the Power of the Spirit since the close of the Apostolic period?"

Taking the gist of these questions in concrete, it may be said — that earnest investigation, made without bias, discloses that much truth is contained in so-called fads; and a like examination shows that many assertions ranking as incontestable facts are, in fact, mere fads.

The actuality of "Healing Power" will not be doubted by any one who reads this book.

M. Rixon

WHAT DELAYED THIS BOOK

I waited long.

What was it I waited for? I expected something to happen.

I entertained the foolish hope that I would be able to include the report of some one or more of the "ordained" —at last—taking Christ at His word and start doing the work He said all can do who have the requisite faith.

When the public was implored to help guess why more and more folks stay away from church I thought that the scales *must* fall from *some* reverend's eyes and disclose the apparently insoluble problem; but—

Sanctified dancing floors have been offered as an inducement to come into church; also orthodox bowling alleys, billiard halls, smoking rooms — and even "courting parlors" with cozy nooks and corners; but —

At last it did dawn on some of the frocked gentry that if they could make a show of "healing" it might check the desertion.

Well! Some have tried it, but the nearest approach was to form a combine with some "very regular" medics.

Imagine Jesus trotting around with a staff of doctors, who, of course, must have diplomas from certain recog-

nized schools and be duly licensed; He waiting patiently until temperatures were ascertained, tongues examined, pulses carefully noted; He, then, *healing according to the prescription!*

What a farce!

And — *they want it distinctly understood that their healing work is not Christian Science?*

Who do they think would be idiotic enough to believe that it is?

M. R.

THE RENAISSANCE OF MYSTICISM.

What am I? Why do I suffer physical pain and mental torment? Why do doubts assail me when my much vaunted reason had reached apparent conviction? Is immortality an ascertained fact? What will I be after so-called death? What is a soul? Why am I to myself the most perplexing of all mysteries?

These and similar questions are asked with ever increasing vehemence and persistency. True, they have been asked since man began to think, but the thoughts of the great majority were fettered. A dominant minority—a ridiculously small minority—has been able to hold human thought and aspiration in check for ages. That state of enthrallment, however, is passing away. The subtle evasions of science no longer suffice to satisfy the expanding mind; the wornout platitudes of sectarian theology, that served so long to still the clamor of querists, have lost the power to stop inquiry.

It was predicted that the beginning of the current century would witness a great mental revolution. The only error in that prophecy was that when it was made we were already in the midst of it. Independence of thought is the outcome of this widespread upheaval. Men who rank high in the prominent occupations—educators, writers, scientists, jurists, and others who are also students, whatever else they be, and even churchmen—some of whom admit having been stubborn skeptics, after unbiased and

diligent examination, avow the finding of ample warrant for beliefs that have been violently condemned by the church and declared to be hallucinations by science. That let down the bars; the hoodwinks of form-religion are being cast off; the asserted "regularity" of medical science is freely questioned. The great human throng has, at last, commenced to do a little independent thinking, is bolting, pell-mell, into the long prohibited and alluring field of self-knowledge.

This late, but now immense, endeavor of rectification is not diminishing true religious sentiment; on the contrary, real belief, the old faith, the kind unknown so long, the quality that Jesus said needed but as much as a grain of mustard seed to work a miracle—that faith is coming to mankind anew; and for that blessing we are indebted neither to the church nor science. It may even be said that this faith is reappearing despite church and science.

Real science, that is to say, applied science, the only kind ever worth considering, has long ago coalesced with metaphysic, in that it makes use of forces of which the substance and origin are beyond the ken of the physicist. The real scientists of today are doing what the old-time magicians did, the only difference being in modes of use of the imponderable agents.

Ancient mysticism and all the things comprised in the collective term "New Thought," have been altogether too recklessly dubbed chimeras and fads. They are, the most vociferously, so-called by those who foresee losses in new discoyeries and in the resurrection of long obscured and suppressed knowledge. Many oppose research and investigation because discoveries made threaten to disorganize sys-

tems in vogue that are ever more apparently seen to be founded on entirely false premises.

Those who have paid the long price demanded for tuition, in order to live in affluence by these systems, very naturally defend them. It is easy to see what the downfall of these systems would entail. Obviously opposition is here a matter of self-preservation in which the welfare of the "outsider"—meaning the masses—will *not* be given paramount consideration, although the one valid reason for the maintenance of these wealth-absorbing systems is the physical, mental and spiritual aid they profess to afford the needing multitude.

Incontestibly intelligent men and women by the hundreds of thousands are now in eager pursuit of the so long occulted truths. Many of these are presenting proof in abundance that what they have already found brings them physical benefit, mental strength, and spiritual satisfaction.

It must be admitted that these radical changes in views have brought about a new state of chaos and conflict; but there is no menace to peace in this reformation; it will not tend to torturing, to slaying, to general devastation, as has been the manner of conversion; neither will mutations in progress involve the wholesale butchering, in lingering agony, of defenseless animals and human beings to test artificial expedients by which material science attempts to coerce nature.

The original purpose of the old system-builders was good; it designed order; but with the massing of followers came personal ambition, vanity, greed of power and wealth, and other detriments. The system, whatever its name and intent, was recklessly expanded and complicated and embellished to give it greater appar-

ent importance in the eyes of the populace until the few sound principles upon which it was grounded were lost sight of entirely.

Thus the sublime faith that heals was lost in the ceremonial pomp that marks the secular aggrandizement of the church, just as the *vis medicatrix naturæ,* so persistently set forth by Hippocrates, the founder of the medical art, became a myth with the concretion of remedial modes into a purely physical science.

Thus, gradually, all things that are an iota beyond the scope of the physical senses were lost to the ken of the great majority by designed occultation. But truths such as here considered are never wholly lost; neither can they be permanently suppressed. There are always some few whose mission it is to preserve them and to transmit them. And again: at certain periods these indestructible verities appear spontaneously to revive and spread further and further over the world. Such a renaissance is with us now; a greater than has ever been known before.

The steadily increasing rejection of material medication is a conspicuous feature of this disenthrallment.

Medical science has been pampered and enriched to an inconceivable extent. For centuries it has been given privileges that surpass human tolerance. The most extravagant claims have been, and are constantly being, made for remedies newly discovered that, with few exceptions, pass to the vast rubbish-heap of scientific delusions. It is never asked how much harm has been done by the administering of, said to be, infallible specifics. The innumerable fatal blunders are not recorded; because they are committed by "regular" science. Is this charge unfair?

Among many avowals of shortcomings on the part of the medical profession, made by the foremost men

belonging thereto, one may be cited that covers fully the question of so arrogantly asserted regularity and vaunted efficiency, and that unreserved condemnation, with slight changes in diction, but no modification, has been repeated by scores of other authorities. The paragraph in question is quoted from an address by the eminent English physician, Dr. Alexander M. Ross, F. R. S., who said:

"The past fifteen years have been rife in medical delusions, and each in its turn for the time being has served to addle the brains of the profession and injure the health and deplete the pockets of the credulous dupes. During the period mentioned we have had the 'purging craze,' the 'sweating craze,' the 'vomiting craze,' the 'blue glass craze,' the 'Brown-Sequard Elixir of Life craze,' the 'Inhalation craze,' the 'Cod Liver Oil craze,' and last, but not least, the 'Koch Tuberculosis craze.' *O, tempora! O, mores!* What fools we are!"

When men of Dr. Ross' calibre are moved to make such sweeping accusations it is pertinent to call attention to the difference between "medical crazes" and so-called "new thought fads." Natural healing can do little harm when it fails to do good; whereas a new drug-specific, at once widely heralded—"boomed" all over the world, goes to physicians who, incapable of writing a sensible prescription—there are many such—seize upon all remedies that are advertised in their class papers and *try them.* The result? Thousands upon thousands of graves have been filled by this blind following; by such ignorant experimentation. How vast the number is of fatal blunders so committed is beyond estimate. Proof of error is buried with the cadaver. If the doctor is a "regular" that ends the matter.

A judicial inquiry following a death is seldom heard

of if the deceased was attended by a so-called "regular" doctor; any one who has a diploma from a politically recognized school and is registered. It has been found altogether useless to ask for a post mortem examination because of suspicion of error on the part of a physician in charge of the case. Where application *is* made for an investigation to determine whether it was disease or the doctor that killed the patient, the appeal is generally peremptorily denied. If it is granted the medic under suspicion is invariably cleared of all blame—providing he is a "regular."

When the most eminent men in medicine express themselves as freely as they do, to the effect that, let me put it mildly, there is as much charlatanry in their profession as there is outside of it, then, surely, any law giving two or three certain schools the exclusive right to treat the sick can be considered in no other aspect than as an unjustifiable bar to progress; as an unwarranted, contra-constitutional act that deprives the individual of the most important right he is entitled to insist upon—namely: the privilege to choose whoever he wants to minister to him in sickness. Plainly—the medical law, as it stands, can be construed as nothing other than gubernatorial protection of a monopoly beside which trusts of a purely commercial character are brilliant examples of moral rectitude.

An untitled healer, no matter how much proof may be adduced as to his ability to cure disease, is arrested and heavily fined, or sent to prison, or both, if he is "caught" giving help to sufferers, even to such *whom science(?) has abandoned as incurable!*

It is to be noted that there are but two conditions under which the average medic pronounces the terrible verdict "incurable." The first is, when the means

of the patient are exhausted; the second is, when fears are entertained that the case hurts the doctor's reputation. As long as these conditions are absent the victim is encouraged to hope—and pay fees.

It surprises some people to hear that at no time was the world without natural healers. Many appear to have forgotten that healing the sick was the principal occupation of Jesus, and that He said that all who have sufficient faith should be able to do the works that He did. Many have healed the sick in the same manner, and he is a presumptuous fool who declares faith-cure to be a fallacy. He is a crass ignorant, or something worse, who alleges it to be a humbug. The more experienced the investigator is, the more readily will he agree that the most important problem for science to solve is, how largely faith enters into every successful mode of dealing with disease; with drugs or without.

Some of the wisest, most honest, and most candid of the old practitioners, as Dr. Daniel Hack Tuke, for instance, have proved to complete conviction, the effect of emotion on the physical organism. Those who know anything whatever of metaphysic and that *real* psychology that some of the foremost modern scientists are now trying so hard to fathom, are aware that emotions can not only be controlled by action of mind upon mind, but that the mind of a patient can be compelled to engender emotions that are conducive to convalescence.

Getting down to basic facts—is not this the fundamental principle of healing arts, of whatever kind, new or old?

Is not control of the emotions through the mind very closely allied to the *vis medicatrix naturæ* of Hippocrates and his immediate followers? Is not *rap-*

port, so much in evidence ever since the tremendous furore caused by Mesmer, far over a century ago, a state induced by appeal to a certain emotion? The state called rapport demands control, sympathy, trust; and what are these but the constituents of faith?

Is not this, in specialized forms, all there is to suggestion, suggestive therapy, Christian Science and other effects that are produced by impression on the mind?

This does not mean that impressions on the mind cover the whole ground of natural healing, but it does mean that without such impression the mystical restorative principle is not aroused to action. Any and every other effect must *follow* a favorable mental impression, or it is of no avail. Just here is where serious mistakes are made. It is not the impression on the mind (suggestion) that effects a cure. The impression made tends only to induce a certain state in which the body becomes receptive to the imponderable force that Hippocrates called the *vis medicatrix naturæ*. The term "magnetism," by tacit agreement adopted by a large majority of students and serious investigators, includes the healing potency so often referred to by Hippocrates. A mental impression, a suggestion, is a preparation and nothing more.

"According to thy faith, so be it unto thee" is the full explanation in a nutshell. Commensurate with the force of the impression *taken* by the mind will be the "openness" of the self to beneficial influences in *any* form.

It is indeed strange that drugless, natural methods of dealing with disease have never been given systematic encouragement and help. In view of what has been done by natural healers—facts known to all intelligent and unprejudiced people who have inves-

tigated these things, a question full of import arises here, and that question is: What might—undoubtedly would—have been achieved, if an institution had ever been founded in which the various natural remedial modes had been patiently, tolerantly investigated and systematically (scientifically) exploited?

This glorious opportunity to benefit mankind is still open to philanthropy.

Instead of being encouraged to give proof of the wonderful restorative agencies in nature, exponents of these simple modes of curing the afflicted are treated as criminals and are relentlessly persecuted.

Nearly all the states in the Union have medical laws that give the right to practice to three specified schools exclusively. Moreover, this law has been, from time to time, amended so that it now prohibits, under severe penalties, the treatment of the sick *by any method whatever* by any person who is not a member of one of the preferred schools. That this is class-legislation in its most pernicious form cannot be contravened. Corrupt and ignorant politicians have enacted these laws for an unscrupulous lot of jealous and greedy medics who bartered their votes and influence for the advantage of this outrageous monopoly. No physician of merited reputation has ever been identified with the framing and lobbying of those laws. The medical laws, as they now stand, are the most heinous wrong ever perpetrated on the citizens of a country whose constitution guarantees individual right and personal liberty.

When, very few years ago, an attempt was made to have one of these medical-trust bills confirmed in Colorado, it was vetoed by Governor Thomas who, with his disapproval sent a specification of his reasons, from which the following excerpt is made:

"Whatever may be the design of the bill it will not protect the public health. If statistics are to be relied on the death rate of Colorado is as low as it ever was and lower than in some of the states which have enacted measures of legislation similar to this. The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. It is through these means that the public health is promoted and thereby protected, that the members of the medical profession are enabled to minister with success to human ailments and bodily suffering. Nearly every advance in the treatment of diseases, in the method of their detection, and in the prevention of their occurrence, has been made by physicians in disregard of the regulations of the order; and the great body of their brethren, after denouncing and enduring, have ultimately accepted the unquestionable results of these researches and discoveries, and made them respectable, by adding them to the category of the recognized and the regular. But for this the leech, the lancet, and the pill-box would still be the regulators of the public health, and licenses to practice would be confined to these, and these only who used them. This is but to say that medical progress in general has not been made by, but notwithstanding the great body of its professors. * *

"The title of the bill, as it relates to the public, is a misnomer. This is a common subterfuge; all meas-

ures designed to promote a specific interest or protect an existing evil are ostensibly labeled 'for the benefit of the people.' The fact that the people do not seek the protection, ask for the benefit, nor suspect the existence of the alleged danger is wholly immaterial."

That the stated objections of Governor Thomas are valid no one will gainsay who is without prejudice and conversant with the facts in the case. This veto is the expression of a man who had thoroughly informed himself; who was too keen to be duped by medico-political sophistries; who was too honest to jeopardize the welfare of his people for the sake of political preferment.

When a similar bill was being prepared in England, Mr. Gladstone was asked to give his opinion of such a measure. His reply was: "The government has no more right to dictate who shall be my physician than it has to order who shall shoe my horse."

Herbert Spencer, in his work "Social Statics," devotes a chapter (28) to "Sanitary Supervision." A few extracts therefrom follow:

"If it is meant that to guard the people against empirical treatment, the State should forbid all unlicensed persons from prescribing—then the reply is, that to do so is to directly violate the moral law. Men's rights are infringed by these as much as by all other trade interferences. * * *

"There is a manifest analogy between committing to government guardianship the physical health of the people, and committing to it their moral health. The two proceedings are equally reasonable, may be defended by similar arguments and must stand or fall together. If the welfare of men's souls can be fitly dealt with by acts of parliament why, then, the wel-

fare of their bodies may be fitly dealt with likewise.
* * *

"There is an evident inclination on the part of the medical profession to get itself organized after the fashion of the clerisy * * moved as all men are under such circumstances by nine parts of self-interest gilt over with one part of philanthropy."

Many similar expressions from men of reputation are available. From this showing conclusions may be reached as to the character of those who demand such laws—and their sole motive.

If medical science, so-called, was what it professes to be there would be no need of special laws to compel people to seek its aid.

Various movements started during the past two decades, that are steadily expanding and solidifying, prove that at last it has dawned on the minds of the multitude that altogether too great a proportion of its earnings have been absorbed by "systems" that give no equivalent therefor.

Explanations were demanded regarding things tabooed by the church and ignored by science. As no satisfactory elucidations were forthcoming from so-called "orthodox" and "regular" sources the people sought the desired information elsewhere. As no demand continues long without bringing some kind of supply, especially when the prospect of large profit is good, this want, apparently, was soon filled. Keen-witted individuals quickly noted the opening of this "Eldorado"; dusty tomes were dragged out of obscure corners and from their contents skeletons were drawn for new doctrines and practices. Men and women who were shrewd enough to see the vast opportunity to make "easy money" and who were not overburdened with conscientious scruples, hastened to

obtain a smattering of mystic lore and formulated "lessons" according to their crude conceptions, then started out as teachers. The country was overrun by them in short order, and those with glib tongues and who possess that wondrous gift, personal magnetism, were welcomed in about all places visited and were well paid for the little they gave. Soon writers and publishers "caught on" and the presses turned off masses of literature; a potpourri without parallel of ancient mysticism, Eastern philosophy, attempts to prove that Christ was a hypnotist, and sundry wild speculations that, finally, found a sort of concretion in the omni-collective term "New Thought."

The devil (is said to have) said: "He is but a fool who thinks he has a new idea." The more we come to know of "New Thought"—following some familiarity with primitive healing methods and ancient mysticism—the more ready will we be to indorse that speech as a truth, though it *is* attributed to the father of all lies.

Dire as is the new confusion created by this resuscitation of fragments of long buried truths and the padding of these scraps with purely speculative deductions and audacious fiction, good results are following. Many earnest and competent men are now at work sifting this mass of chaff and they are finding many grains of truth. The facts already established by real, as well as "regular" scientists; and by trustworthy as well as "orthodox" theologians—have led to wider reflection. Finding themselves unscrupulously duped by institutions upon which they had been taught to rely without questioning, the "commoners" began to think. It sounds ridiculous to say of a man "he has commenced to think," but the fact is that comparatively few are thinkers. The majority merely

repeat what they have heard or read. Once this parrot-role is discarded the change produces a rebel. The natural tendency, then, is to break out of a bondage in which non-reflecting conformers have ever been held to be milked and fleeced. Then, in the expanding mind, arise the questions found at the beginning of this article, and the sequence to such self-interrogations is the conviction that there must be a way to please God and to come in accord with Nature without the paid aid of intermediaries of whom the majority are—to say the least—signally incompetent.

The first real benefit derived from the patchwork called "New Thought" evolves from certain exercises of the mind prescribed by nearly all of them; they are: concentration, relaxation, and passivity. These practices tend to serious meditation, to introspection. Perseverance in these exercises brings glimpses of another individuality; a higher self. This, generally surprising, discovery creates an irresistible desire to know more of the self; the mystical entity of the dual self; the part of the self which is spirit. When this acquaintance is made it is realized what Swedenborg meant when he said: "We live at the same time in the spiritual world and in the natural world." It is then, only, that real comprehension is reached of existence after the evolutionary crisis called death. It is then, only, that idea comes to form as to the shape and substance of the discarnated soul.

This spirit-self is capable of an awakening in the mortal body. When this understanding comes it is followed by consciousness of possession of a perceptive sense other than those commonly known. If this higher sense is developed—which it can be—we attain direct cognition. When direct cognition is gained doubts vanish, because there is no longer anything to

reason upon. This is the keystone (of knowledge) so long rejected by builders (scientists and theologians) though there has been a long succession of Hiram Abiffs ever ready to recover the long lost ashlar and fit it to its proper place.

In this sense of the spirit-self are included those, to the skeptical mind, strange faculties—clairvoyance (clear-seeing) and clairaudience (clear-hearing). Through this sense, also, and only, we perceive whence comes the gift to heal; the power of certain persons to dominate other human beings, and animals as well. These and other powers past the common understanding have come to be classed as phenomenal, as supernormal, even as supernatural, because, and only for that one reason, a long dominant spirit-crushing materialism restricted inquiry to physical observation. And again through this sense, may be discovered talents and qualities of which the possessor had been utterly unconscious,—and so on without end.

For the benefit of timorous Christians who want justification for an introspection that may disclose treasures within the self, I will quote Paul, 1 Corinthians, XII:

"The manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the gift of healing by the same Spirit.

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

"But all these worketh that one and the self-same Spirit, dividing to every man as he will."

Individual examination made with a clear head;

without bias; with the mind open to any clue and ready to accept facts, proven to be such by personal experience, soon brings conviction that a thorough understanding of the self entails comprehension of very much that an intolerant clerisy and mercenary science have labelled "unknowable."

As the Arabian sage, Abipili, said to inquirers who asked for information concerning the mysteries with which he was known to be familiar: "Know thyself: in thee is hidden the treasure of treasures."

— * —

TREASURERS THAT CANNOT BE LOST.

Some folks have queer ideas as to possessions that tend to happiness.

I know one old fellow who considers himself better off than any multi-millionaire because he has a bunch of letters like the following:

"If gratitude be the sweet music of the heart when its chords are swept by the breeze of kindness, then ought mine pour forth one continued anthem of joy for all you have done for me and mine.

"We are living monuments to the Divine Power made manifest through you to heal the body, soul and spirit; to uplift the mind, strengthen the heart, and renew faltering courage; to open the spiritual vision to grander possibilities and knowledge of higher laws of life, here and hereafter.

"May the angels, those blessed messengers of light and truth, be ever with you while faithfully fulfilling your mission of peace and good will on earth."

MYSTICAL POWERS IN MANKIND.

The interest taken in mystical matters is becoming more and more intense and is spreading over the world at a rate that justifies the term prodigious. Men whose achievements in science entitle them to the eminence accorded; some whose labors in the cause of religion attest their earnestness and good intention, and many others who have earned merited distinction in various other fields, are making assertions that, but very few years ago, would have been regarded as incredible and preposterous. That is to say, such would have been the opinion of a majority that does not take cognizance of issues until they begin to affect individually. The number of men who are distinguished in the professions, who make no secret of being engaged in the investigation of alleged debatable phenomena, has, during the past three decades, increased from scores to hundreds.

All that was needed to give this great movement the tremendous elan in evidence were leaders; leaders whose sanity, integrity, and professional or social standing assured protection against intolerant criticism and ridicule.

To the Society for Psychical Research must be given the credit of compelling a respectful consideration of things that, though giving promise of indubitable advantages and comforts to mankind, have, and that for no good reason, been all too long ignored and derided. And yet more credit is due to the Society for Psychical Research for having brought to order

an appalling mass of desultory facts to establish which, in accordance with science, required infinite patience and unselfish devotion. Slowly, but surely, the Society is proving many things to be irrefutable verities that so-called "common sense" had declared to be irrational, impossible, and absurd.

The old saying: "Men are like sheep," is well affirmed by this general plunge into mysticism. Titles take the place of the bell.

And what is all this great ado about? In reality nothing new has been discovered. All the facts it is sought so laboriously to work out, to fit them to be recorded as scientifically ascertained, have lain bare throughout the ages; and very much more that, as a scientific body, even the brave group named will hesitate yet awhile to take up for examination.

The least lifting of this lid shows that an ineradicable belief in some phase of mysticism is entertained by the major part, if not the whole, of mankind. How great the number is of men and women who are at present studying and experimenting to gain knowledge of things beyond the limitations of physical inquiry, is possible to estimate only by those who have travelled much and whose association is desired for help expected.

A brief discursive review of certain features of this vogue of mysticism will, no doubt, interest many who desire information, but who do not know where to look for it, or cannot spare the time to wade through a voluminous bibliography.

The word "mysticism" or its equivalent is one of the oldest in every language. The most concise definition thereof is: "knowledge of spiritual things unattainable by the natural intellect."

All things that defy physical inquiry are mystical.

In ancient times the highest distinction was to be known as a mystic.

An increasing tendency to prefer material benefits and physical gratifications to spiritual things gradually caused the degeneration of mysticism; just as the same cause has always exercised the same debasing and destructive effect in other relations.

The most celebrated of what are known as the "Ancient Mysteries" are the Eleusinian. Though open to all Greeks who desired initiation, irrespective of class, the secrets of no institution were ever so well kept as those pertaining to the Eleusinian Mysteries. The best of authorities agree on one point, and that is: that no statement concerning the Eleusinian Mysteries, made by a Christian writer, is based on actual knowledge. When Greek historians alluded to the mysteries of Eleusinia they did so in such guarded terms that no information concerning the secret work is conveyed thereby that is comprehensible to any one who is not well versed in the higher phases of mysticism. Through agencies that, however, would not be accepted as valid testimony by those who demand conventional proof, it has been ascertained that the highest rites included what is now but imperfectly understood by the designation "psychological practices." Communication with discarnated individuals was among the principal features of the higher rites.

Ecclesiastical as well as secular history contains innumerable accounts of wonderful visions, remarkable trances, inexplicable influences, apparitions of the dead, of the invoking as well as the exorcising of demons, and so on without end. If these passages are authoritively proclaimed to be without foundation, on what ground can we be asked to accept all the rest as incontrovertible?

Necromancy, already described by Homer, was practiced throughout a long succession of centuries, and "necromancy" means? *Necro* is the Greek term for the dead and *mancie* designates divination. So we find throughout all time a firm belief in help derived from individuals who have passed through the evolutionary ordeal called "death."

Spiritualism is necromancy in a modernized form.

Witchcraft entailed the employment of "familiar" spirits; of dæmons to work the will, for good or evil, of the one possessing the power to command and control such immaterial personalities.

As the idea appears to prevail that witches have always been isolated creatures, seldom met, what follows will surprise many.

From the fourteenth to the sixteenth centuries a veritable epidemic of witchcraft swept over Europe that, with the measures taken for its suppression, constitutes the most astounding and revolting part of history.

The burning alive of Jeanne d'Arc, the Maid of Orleans, in 1431, will be remembered in connection with the succeeding account of easy revenge and the facile removal of persons whose existence, for any reason whatever, was made to appear objectionable.

W. Cooke Taylor, L. L. D., Trinity College, Dublin, is our informant regarding the following fragment of history. A reign of terror:

"In 1484 Pope Innocent contracted all the elements of superstitious belief in dæmoniacal possession and witchcraft into his celebrated bull, which may be said to have created the crime it was designed to check. This precious edict was followed by a commentary, both theological and juridical, which was soon adopted as a text-book by those who eagerly engaged in the

new profession of exorcist and witchfinder. Pope Alexander VI, whose name, Borgia, is identified with every criminal abomination, renewed the bull against witchcraft. Had Satan been really in the field, he might have been astonished at this mutiny in one who had so much served his cause. The race of witches suddenly appeared to increase and multiply until it replenished the earth. Spies, informers, inquisitors, and exorcists multiplied in the same proportion; the rack was in constant exercise to extort confessions, and piles were ever ready to burn those whom torture had driven to confess. In one quarter of the year 1515 five hundred witches were burned in Geneva alone; more than a thousand were burned within a year in the diocese of Coma. A single inquisitor, Remigius, boasted of having burned nine hundred in Lorraine; but his performances were exceeded by the celebrated informer 'Trois Echelles' who denounced to Charles IX not less than three thousand of his pretended associates. Similar horrors, and even to a greater extent, were enacted in Germany; protestants and catholics actually vied with each other in the extent to which they carried these atrocities. On the most moderate computation, not less than one hundred thousand victims were sacrificed within the empire while the mania lasted."

The dire consequences of being even only suspected of entertaining any belief censored by ecclesiastical and monarchial courts placed an effective damper on investigations and practices that could, in any way, be construed to come under the broad ban; but time, the great mutator, brought liberty to think and to express thought and the minds of men were soon again busy with the old problems.

Omitting many interesting correlative particulars,

we come to the advent of Friedrich Anton Mesmer, who was born in Germany in 1734. Mesmer discovered, or better say rediscovered, what is called "Animal Magnetism." When he had succeeded in formulating a system of which healing was the principal feature, his work came to be known as "Mesmerism." Mesmer created quite a stir in his own country and Switzerland, but it was not until he established himself in Paris, 1778, that he created the momentous furore that gave him world-wide fame and brought him a commensurate reward for his achievements. Mesmer performed cures that bordered on the miraculous. Like every other innovator he was calumniated and opposed by a swarm of selfish enemies, but his works won him a large, intelligent, and influential following that included many distinguished men, among whom the Marquis de Puysegur came into prominence because of his exploitations from which evolved a phase in magnetism that, in time, assumed an immense importance. That discovery was named "Artificial Somnambulism." It opened an, then apparently, entirely new and inexhaustible field for research, investigation and, of course, speculation. The French revolution, for the time being, diverted the public mind from all except the most material things, but when peace was restored the exploitation of mesmerism was again taken up with energy. In Germany, England, and even Russia, with extent of interest in order of countries named, animal magnetism and mesmerism were also extensively investigated with remarkable results, which included the diagnosing of diseases by persons who had been placed in the state called artificial somnambulism. Then followed the manifestation of multiple personalities, an intensely interesting phenomenon concern-

ing which science is yet as much in the dark as it was two hundred years ago.

Intercourse between races far apart not being the easy matter that it now is, it was some time before European investigators came to know of performances by certain sects in India, that, if reports were true, would, by comparison, give to mesmerism, with all its wonders, the aspect of a very crude attempt to imitate a line of extremely ancient practices. Extended research and investigation disclosed the fact that magnetic manipulation as a means for curing physical and mental disorders had been in use far back in pagan times and, also, that the higher vision, which was the most remarkable feature of artificial somnambulism, was not alone well known in India, but that it had been brought to a wonderful perfection by a class that for brevity will be called adepts.

In one respect mesmerism presented a most decided advantage over Oriental methods; that was the very short time in which results became possible to the learner—providing one possessed "power." No long years of Chela service were required to become, in some degree, an operator. All that was necessary was to attain the "consciousness" of possessing magnetic power, mastering the comparatively simple method of inducing the magnetic coma, and to find persons responsive to magnetic influence. The rest was a matter of practice only. So easy was it to learn to mesmerize that Europe was soon swarming with mountebanks who gave more or less astounding exhibitions of about the same description as those given by the itinerant hypnotists who "toured" this country during the vogue of hypnotism.

Despite all attempts to prove this ostensibly supernormal power to be a delusion—a myth—it had, fi-

nally, to be acknowledged as an incontestible fact; a fact that, sooner or later, must be seriously considered by all who are in earnest about promoting the physical and moral well-being of mankind; and no less by those who really desire enlightenment in spiritual directions.

That this power *compelled* admission of its reality has its strongest confirmation in the aggressive attitude taken toward it by the Church of Rome and the medical branch of science. A better comprehension of the Self—the fundamental aim of this order of incessant search—was, of course, inimical to the interest of both doctors of the soul and doctors of the body; therefore, both these institutions opposed, to the utmost, a movement that threatened to diminish the sway held over the people. Obviously nothing would more rapidly and effectually loosen the firm hold obtained than a better understanding of the self.

During one of those prolonged controversies between factions that invariably expose concealed weaknesses and errors in theories and dogmas, Sir John Herschel indicted an aphorism that, if heeded and kept in view, would have expedited the eclaircissement of many problems for the solution of which mankind would have reason to be extremely grateful. He said: "The perfect observer in any department of science will have his eyes opened, as it were, that they may be struck at once by any occurrence which, according to received theories, ought *not* to happen; for these are the facts which serve as clues to new discoveries."

Inability on the part of titled investigators, themselves, to attain consciousness of the power in question, led to so strenuous a denial thereof that, for a time, the advances hoped for by a thoroughly con-

vinced minority received another serious check; but that was only temporary. The idea of a possible possession of attributes superior to the physical had taken too strong a hold on the public again to be successfully combated, and being steadily stimulated by the determined few who never relinquished the fight and who adduced more and ever more proof of the reality of this power, there has been renewal upon renewal of the clamor for elucidations that had to be met if the confidence of the masses was to be retained. Forced to an extremity, science took up hypnotism. Hypnotism was then declared to be capable of all the wonders claimed by the magnetists and mesmerists; and it was further asserted that through hypnotism science would solve all the mysteries under debate. Science also promised to prove that the idea of a magnetic or mesmeric power is a delusion; a mere pretext of charlatans.

Now, if asked who should be most capable of presenting an opinion worth having on these perplexing questions, I would say that such a view can be of value only when it comes from a well-organized body of men who possess the constitutive requisites to be competent examiners and whose integrity is such that neither vanity nor selfish interest in any form can warp their judgment. Also, it is required of them that they create a popularity that will insure a hearty co-operation which is essential, because there must be large offerings of material for investigation to judge the widely varying aspects of every feature to be examined.

Is there such an organization in existence? There is: the Society for Psychical Research. It is the one and only organized group of men in modern times that has followed the precepts of that keen and in-

defatigable observer, Sir John Hershel. Fearing neither ridicule nor censure, the active members of this organization have probed questions and rendered judgments in a manner that convinces all who are at all familiar with the subjects treated that the utmost has been done in strict accordance with recognized scientific principles. Not the least important of this "utmost" is the result of a thorough investigation of the merits of hypnotism.

At the 77th general meeting of the Society for Psychical Research, held January 31, 1896, Professor William James, then its president, made some observations that are given a place here as good examples of the clear perception and unbiased judgment that have, from the beginning, distinguished the transactions of this society and that, also, have won the confidence of a very peculiar class of people, without whose cheerful co-operation and unreserved submission to sometimes very trying examinations no advance in psychical research is possible. Professor James said:

"The young anthropologists and psychologists who will soon have full occupancy of the stage will feel, as we have felt, how great a scientific scandal it has been to leave a great mass of human experience to take its chances between vague tradition and credulity on the one hand and dogmatic denial at long range on the other, with no body of persons extant who are willing and competent to study the matter with both patience and rigor. There have been isolated experts, it is true, before now. But our society has for the first time made their abilities mutually helpful. * * *

"If I were asked to give some sort of dramatic unity to our history, I should say first that we started

with high hopes that the hypnotic field would yield an important harvest, and that these hopes have subsided with the general subsidence of what may be called the hypnotic wave. * * *

"Science means, first of all, a certain dispassionate method. To suppose that it means a certain set of results that one should pin one's faith upon and hug forever, is sadly to mistake its genius, and degrades the scientific body to the status of a sect. * * *

"One general reflection, however, I cannot help asking you to let me indulge in before I close. It is relative to the influence of psychical research upon our attitude towards human history. Although, as I said before, science, taken in its essence, should stand only for a method, and not for any special beliefs, yet as habitually taken by its votaries, science has come to be identified with a certain fixed general belief, the belief that the deeper order of nature is mechanical exclusively, and that non-mechanical categories are irrational ways of conceiving and explaining even such a thing as human life. Now this mechanical rationalism, as one may call it, makes, if it becomes one's own way of thinking, a violent breach with the ways of thinking that have, until our own time, played the greatest part in human history. Religious thinking, ethical thinking, poetical thinking, teleological, emotional, sentimental thinking, what one might call the personal view of life to distinguish it from the impersonal and mechanical view, and the romantic view of life to distinguish it from the rationalistic view, have been, and even still are, outside of well-drilled scientific circles, the dominant forms of thought. But for mechanical rationalism, personality is an insubstantial illusion; the chronic belief of mankind, that events may happen for the sake of their personal significances, is an abom-

ination; and the notions of our grandfathers about oracles and omens, divinations and apparitions, miraculous changes of heart and wonders worked by inspired persons, answers to prayer and providential leadings, are a fabric absolutely baseless, a mass of sheer untruth. Now, of course, we must all admit that the excesses to which the romantic and personal view of nature may lead, if wholly unchecked by impersonal rationalism, are direful. Central African Mumbo-Jumboism is one of unchecked romanticism's fruits. One ought accordingly to sympathize with that abhorrence of romanticism as a sufficient world-theory; one ought to understand that lively intolerance of the least grain of romanticism in the views of life of other people, which are such characteristic marks of those who follow the scientific professions to-day. Our debt to science is literally boundless, and our gratitude for what is positive in her teachings must be correspondingly immense. But our own *Proceedings* and *Journals* have, it seems to me, conclusively proved one thing to the candid reader, and that is, that the verdict of pure insanity, of gratuitous preference for error, of superstition without an excuse, which the scientists of our day are led by their intellectual training to pronounce upon the entire thought of the past, is a most shallow verdict. The personal and romantic view of life has other roots besides wanton exuberance of imagination and perversity of heart. It is perennially fed by *facts of experience* whatever the ulterior interpretation of those facts may prove to be, and at no time in human history would it have been less easy than now—at most times it would have been much more easy—for advocates with a little industry to collect in its favor an array of contemporary documents as good as those which

our publications present. These documents all relate to real experiences of persons. These experiences have three characters in common; they are capricious, discontinuous, and not easily controlled; they require peculiar persons for their production; their significance seems to be wholly for personal life. Those who preferentially attend to them, and still more those who are individually subject to them, not only easily *may* find but are logically bound to find in them valid arguments for their romantic and personal conception of the world's course. Through my slight participation in the investigations of the Society for Psychical Research, I have become acquainted with numbers of persons of this sort, for whom the very word science has become a name of reproach, for reasons that I now both understand and respect. It is the intolerance of science for such phenomena as we are studying, her peremptory denial either of their existence or of their significance except as proofs of man's absolute innate folly, that has set science so apart from the common sympathies of the race. I confess that it is on this, its humanizing mission, that our society's best claim to the gratitude of our generation seems to depend. We have restored continuity to history. We have shown some reasonable basis for the most superstitious aberrations of the foretime. We have bridged the chasm, healed the hideous rift that science, taken in a certain narrow way, has shot into the human world. I will even go one step further. When from our present advanced standpoint we look back upon the past stages of human thought, whether it be scientific thought or theological thought, we are amazed that a Universe which appears to us of so vast and mysterious a complication should ever have seemed to any one so little

and plain a thing. Whether it be Descartes' world or Newton's; whether it be that of the materialists of the last century or the Bridgewater treatises of our own; it always looks the same to us—incredibly perspectiveless and short. Even Lyell's, Faraday's, Mill's, and Darwin's consciousness of their respective subjects are already beginning to put on an infantile and innocent look. Is it, then, likely that the science of our own day will escape the common doom, that the minds of its votaries will never look old-fashioned to the grandchildren of the latter? It would be folly to suppose so. Yet, if we are to judge by the analogy of the past, when our science once becomes old-fashioned it will be more for its omissions of facts, for its ignorance of whole ranges and orders of complexity in the phenomena to be explained, than for any fatal lack in its spirit and principles. The spirit and principles of science are mere affairs of method; there is nothing in them that need hinder science from dealing successfully with a world in which personal forces are the starting point of new effects. The only form of thing that we directly encounter, the only experience that we concretely have, is our own personal life. The only complete category of our thinking, our professors of philosophy tell us, is the category of personality, every other category being one of the abstract elements of that. And this systematical denial on science's part of personality as a condition of events, this rigorous belief that in its own essential and innermost nature our world is a strictly impersonal world, may, conceivably, as the whirligig of time goes round, prove to be the very defect that our descendants will be most surprised at in our own boasted science, the omission that, to our eyes, will most tend to make it look perspectiveless and short."

During all the years intervening since the foregoing address was delivered, I have felt that this clear and masterful view should be given a wider circulation than it has had through the official publication of the society and I rejoice over the present opportunity to aid its greater distribution.

Now to note some points of special interest here. After an exhaustive investigation of the claims made for hypnotism the society's hopes "that the hypnotic field would yield an important harvest subsided with the general subsidence of the hypnotic wave." The gist of that statement is repeated because it bears a tremendous significance. That declaration is taken as a final judgment by a large majority of competent investigators. It is a refutation of false assertions made doubly conclusive by the fact that the hopes of the society being centered on hypnotism, no effort was spared to make hypnotism serve as a means to solve problems that it had been affirmed by its most noted exponents that it *would* solve. No doubt, no prejudice, no antagonistic feeling of any kind, in any way, opposed results to be expected; but these results were not achieved. The obvious absence of any possible motive to traduce any procedure tending to advance the aims of the society gives Professor James' utterance its fullest weight.

If it were not for the vexing thought of much valuable time lost, recollections of the hypnosis-craze would afford no end of amusement. Among the causes for merriment the principal one is that so many wise old students, who ought to have known better, allowed themselves to be halted in progress-making until the dullest observer could not fail to see that hypnotism is only another makeshift of the materialistic physicist to dodge the insistent demand for an

elucidation of a supernormal power that can no longer be denied.

Alluding to certain experiences, Professor James says: "They (these experiences) require peculiar persons for their production." Further on, he says: "I have become acquainted with a number of persons of this sort for whom the very word 'science' has become a name of reproach for reasons that I now understand and respect."

That frank statement marks the difference between what science should be and what, unfortunately, it has so long proved to be, to its own great detriment.

The line of investigation to which the society is now devoting much attention is the ability of the living to commune with the spirits of the dead. Among the most illustrious members of the S. P. R. are several who, as individuals, have, long ago, publicly avowed their absolute conviction that intercourse with spirits is feasible. That conclusion being based on personal experiences admits of no doubt whatever. Moreover, the society, as an official body, has had this phase of mysticism under examination for a number of years and reports made confirm individual conclusions.

Now, if all this vast and costly search is in turn searched for its stimulus, the *a priori* is found to be—and that beyond contravention—the irresistible impulse of all who really think, in contradistinction to those who only think that they think, to fathom the mysteries of the self.

Above all desire for knowledge whereby to obtain material benefits, there is a longing for indubitable evidence of an existence after the cessation of physical life. Assurance of immortality is far less urgently sought than proof of immediate continuance of the

self in a recognizable form and capable of exercising an intelligence. The word "soul" is a very vague term. It lacks the most desired essential—individuality. Here we find the cause of the powerful fascination exercised by spiritism. Spiritism holds that the released spirit is an ethereal counterpart of the known self; that this spirit-self is not deprived of its identity, powers of perception and will; and proof is piling up very fast to the effect that there is ample foundation for this highly attractive belief.

Every student deserving the name, knows that the admonition "Know Thyself" was given to all who applied to the old mystics for help to penetrate the so-called mysteries. That was the invariable answer of Thales, of Abipili, the Arabian sage, of Socrates and many others. An understanding worthy to be called such, of all things that are rightly ascribed to mysticism, must have its beginning within the self. There is a latent *something* within the self of which one must become conscious before comprehension of any of the real mysteries can be attained, even in part.

What is that strange, ordinarily unresponsive something?

Clues thereto have been plentiful enough, but are unheeded.

Among the treasured writings of one of the wise men of Persia is found the following: "From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man."

That means: that within the self that we know, that we see reflected in a mirror, is another self—a spiritual self—of which the vast majority who carry this mystic self from the cradle to the grave know absolutely nothing. Hints from out of the dim past and

a long succession of occurrences not explicable by any process of ordinary reasoning led to interminable speculations on a duality of man—an ego. In the not very distant past Swedenborg, who was a true mystic and seer, as well as a good Christian, said: "We are *at the same time* spirit and mortal." Similarity of ideas on this subject is found in all parts of the earth and a by no means laborious search soon reveals that many who were refused a hearing could —and gladly would—have furnished proof of this duality if the opportunity to do so had not been denied them.

The spirit-stifling control by organizations dominated by lust of power and wealth has lasted long, but it is drawing to an end.

Dodging issues as one may, if an investigator is really in earnest he is bound to fall back on spiritual sources for help to knowledge that cannot be obtained by physical means. If possessing the redeeming quality of candor, even the most obdurate skeptic will admit that what is back of the barrier set up by the physicists is best worth knowing.

During many years of labor in this field I have collected a mass of testimony in support of my own conviction reached by experience, that the spirit-self within the physical self is an incontestable reality; that this spirit-self, under certain conditions, can and will manifest itself in various ways; for instance: by procuring information that could not be obtained by physical expedients; by appearance at remote places when the physical body, inert, was under observation; distance being no obstacle to the manifestation of this temporary separation of the two selves.

Is it not at this very point that the right path to the most desired knowledge has been so strangely

missed? One of the most learned men of Germany once made the remark: "What occurs by chance, science should do by rule." However astonishing and incredible the assertion may appear to many, it is, nevertheless, absolutely true that these marvelous things have been done by rule, and that by men whose word is as good as that of any man's who is implicitly believed mainly because of his titles.

Professor James speaks of persons who are indispensable to inquiry into psychological problems as "peculiar." He is right; they are peculiar. One peculiarity is of especial interest here. The more valuable a person would be as an object of study and for experimentation, the more reluctant that person will be found to lend himself or herself for such purposes. This prying into the innermost recesses of the self is abhorrent to all sensitive natures and the persons in question are sensitive in a double sense. Those of most worth for purposes of investigation are generally extremely sensitive in the ordinary meaning of that term and in the psychological sense as well. As there is nothing of which less is known than the peculiarities of the persons alluded to by Professor James, what follows will be read with interest. Possessing certain qualities, some of these persons are called "sensitives," a term adopted by the French investigators who first exploited mesmerism.

A brief break here will be pardoned for the information that is thereby admitted and which fits in better at this point than it would elsewhere.

The pioneer students who constituted Mesmer's following in Paris formulated the entire list of terms yet in use all over the world to designate certain conditions, states, qualities, and special gifts of persons, phenomena occurring in the practice of magnetism,

and everything else pertaining to this work that needed naming.

The hypnotists, though professing to supersede, with Dr. Braid's innovation, (hypnotism) magnetism, mesmerism, and all attendant phenomena thereof, did not hesitate about availing themselves of the mesmerists' entire vocabulary. By this more than questionable appropriation they were materially aided in making the ignorant believe—for a time at least—that there is virtually no difference between magnetism, mesmerism, and hypnotism. Then, being sponsored by "regular" science, hypnotism was to be considered as *das ding an sich*, or, as best expressed in slang, "the whole thing."

To resume: The term "sensitive" applied to a person means one who is more than ordinarily sensitive to magnetic influence; one who can easily be put into the state called "magnetic sleep," or "magnetic coma." Now is to be noted that there is little *apparent* difference between the phenomena manifested in the first stages of magnetic coma and the first stages of hypnosis. In both cases, ordinarily, *apparently* nothing more occurs than obtaining dominance, by the operator, over the will of the person under either influence. What furthermore led to the error that there is no difference between magnetism and hypnotism, is that some of the hypnotists exercised a magnetic influence, by reason of which fact, though possibly unrecognized by the operator himself, or denied for a purpose, a yet closer *apparent* similarity was established.

Mainly owing to the prevailing ignorance, many who would have become excellent "lucides," meaning sensitives in whom the higher vision would have been developed under the manipulation of a qualified mag-

netist, have been ruined in this regard, by being forced into a deep hypnotic trance. It must here be admitted that a magnetist with coarse animal propensities is equally likely to affect a prospectively fine sensitive disastrously. It is, moreover, a fact that a highly magnetic human brute is the most dangerous creature living. Not until science condescends to recognize the tremendous influence exercised through these imponderable agencies, will there be any important change in the annals of misdemeanor, crime, and sin, despite all efforts of reformers.

No one who has not witnessed the agony of a really fine sensitive at the mere approach of an individual who is, magnetically, repellent, can form any idea of what this multiplied sensitiveness entails. Professor James is certainly right in calling these people peculiar.

Sensitives, who are adapted for the highest phases of psychological work, and who are developed to any extent, become more and more inaccessible for purposes of investigation, because, in the higher states these persons become so spiritualized, so completely dominated by the spirit-self, that they dread more and ever more to reveal what becomes known to them, to any one who is not *en rapport* with them in the spiritual sense, as well as in every other respect.

The foregoing facts being admitted, we find here a line of clues to discoveries of far greater value than any made in physical science, unless the rating be left, as it has been all too long, to the crassest of materialists.

Now will follow a statement that, probably, will appear incredible to many, but which, nevertheless, is based upon facts ascertained during many years of experience and supported by the testimony of men

who are widely accepted as authority, who have been fortunate enough to have found similar rare opportunities to observe the extraordinary phenomena to be described.

In the highest degree of this so-called psychological development the spirit-self of the sensitive is brought into direct intercourse with discarnated individuals. No one who has ever been present at an indubitably genuine communion with spirits through a highly developed lucide will doubt the reality of such intercourse thereafter. In this phase of the work the spirit yet confined in the body converses with spirits that are *entirely* released from the corporeal organism. The most surprising feature of such a performance, to an inexperienced witness, is the apparent naturalness thereof.

The emphasis laid on the adjective "entirely" before "released" in the foregoing paragraph is to be noted. It is intended to distinguish the total severance of a spirit from the physical body, in contradistinction to a temporary separation of the two selves.

Probably no assertion would tax the credulity of the inexperienced more than to say that the spirit-self of certain persons can be temporarily detached from their bodies and that the freed spirit can be induced to serve, in many ways, the one to whom it yields obedience.

It may here be remarked that nothing astounds the earnest tyro in psychical research more than the abundance of testimony to be had for the seeking, in affirmation of all matters touched upon in this article.

The point again brought into view is: has not the direct path to the *source* of all this much-desired knowledge been missed? The question is: where?

An isolated but well-informed minority maintain

that if the cultivation of "lucide sensitives" had been pursued with the same diligence and persistence that have characterized much less important endeavors, very much more would now be generally known of the mysteries of the self, and this, all will agree, is the knowledge most desired.

Evidence of a colossal ignorance regarding these matters is had in a question frequently asked by persons whose interest is keen but who have taken no trouble to inform themselves. That question is: "What is the difference between a lucide who is able to converse with spirits, and a spiritualistic medium?" To many this distinction appears to be of the kind in which there is no real difference; but that is an error of very large proportion.

In the "lucide sensitive" the spirit-self has been aroused and has become active. This spirit exercises its own higher faculties of perception and is often, if not always, able to select its sources of information and help; while the "medium" is merely a passive instrument through which spirits communicate with the living.

If there were nothing worse in mediumship than serving in the subordinate capacity of a speaking trumpet, there would be less occasion to question the advisability of spreading the propaganda of spiritualism. But it is said of spiritualism, and not without some reason, that mediumship is too closely related to "possession"—to "obsession"—to appeal to the more intelligent who note this analogy and the possible danger.

A medium is "controlled" by one or several spirits.

A person who desires to become a medium "sits in a circle for development." Most frequently this sitting for development takes place in the residence of a

professional medium where such circles are formed on stated days and for admission to which the only credential needed is a dollar bill.

In view of the unqualified assurance of the distinguished men in this country and England that the reality of mediumship admits of no further questioning, it behooves to inquire what those who are converted to this belief and who want to test their adaptability for mediumship are likely to encounter by frequenting public circles. It may be said that the majority who attend these public seances hope, and endeavor, to become mediumistic.

First to be considered in connection with the indiscriminately mixed crowds assembled at these public seances is the danger of physical infection. Complete physical and mental relaxation, passivity, a receptive state, is demanded if one desires to become mediumistic. Under the prevailing influence many are brought into that state involuntarily. Under the powerful magnetic current generated in such a circle there is, moreover, danger of even a far worse contamination than a merely physical one.

Mediumship is only attained in a state of absolute nonresistance that entails the complete surrender of the will. Virtually the prospective medium, through the influence exercised, is brought into about the same state of one dominated by a hypnotist or mesmerist, but with this very marked difference, that one *can* know something of an operator in physical form, but of the spirit who assumes control, in most instances at least, absolutely nothing is known until control has already been obtained.

To make this plainer. A person who sits in a public circle for development invites the first-comer-spirit to take control. Now if only the good and wise

passed to spirit-life, such a surrender might be approved; but even the most zealous spiritualist will admit that those who have been bad characters in the flesh do not shed their vileness with their bodies. That being admitted, what of evil may there not result from a promiscuous invitation to take an unrestricted command of the self?

Attendance at a number of these open circles furthermore leads one to believe that a good many very bad actors and jokers inhabit spirit-land and that these must be ever alert for opportunities to control the fools who yield themselves so recklessly to an unknown dominance, for one is likely to hear a "control" announce himself as the spirit of, for instance, George Washington, or Benjamin Franklin, or other departed eminent, and then begin a harangue that for absurdity and misuse of words has no parallel; that the person alleged to be present as a spirit would not have been guilty of if maudlin drunk.

A closer acquaintance with any considerable number who have become mediumistic in the haphazard way described will convince any one who possesses any kind of sense that the riffraff in the spirit realm lose no opportunity to fasten upon willing victims, to play pranks on the credulous, and to do other things that are much worse.

There is, of course, another side to this, as there is to about all else. Here again, as in the case of the "sensitives," the indubitably genuine, inspiring, and convincing is not for the vulgar gaze. Neither social status nor wealth open the doors where these higher phenomena occur; the place, be it a garret or a palace, is hallowed; it is a shrine from which idle curiosity is debarred.

Concluding, I will make a statement that, I trust, will

be found of value. I am well past the age when modern science says men should be slaughtered. I have led what is called a strenuous life from early boyhood to the present. No delusion has ever been permitted to cloud my reason. I fought against all possible hallucination to such an extent that I rejected proof upon proof until repetition after repetition left no room for doubt. I had one gift that need not be named here, that brought me opportunities for observation that come to few. My work on earth is nearly done. When my time comes to pass on I will go cheerfully in the full conviction that I will be of far greater use to mankind than I have been while incarnate. A summary of my conclusions follows:

We do not become spirits; we are already spirits in part. If we are to know anything of spiritual things that knowledge must be acquired through spiritual perception. That perception can be exercised only by the spirit part of the self. This spirit entity remains inert until it is aroused. That may occur by chance, as, for instance, an unlooked for high emotion. It may be awakened by a person who is competent to do this wonderful thing; and, also, it may be brought about by self-endeavor; by deep meditation on the mysteries of the self and learning how to induce the state in which the spirit finds it easiest to manifest itself.

When "consciousness of the higher self" is attained and the spirit begins to respond, then comes an entirely new interest in life; an ever clearer understanding of things that, before, seemed incomprehensible. If the new acquaintance is as assiduously cultivated as it certainly deserves to be, then come rewards that are above any material estimate. The poorest in earthly affairs who brings this dormant self

into action—into harmonious co-operation with the objective self—attains a physical well-being, a mental satisfaction and spiritual comfort unknown to those who hope to find the components of happiness a sequence to the acquisition of wealth and worldly fame. Moreover, none who succeed in establishing any degree of intimacy with the higher self fear death. They come to know enough of the future life to welcome the change, but without temptation to hasten that evolutionary ordeal.

I maintain that all that is best worth knowing, facts relating to the physical body, the mind, future existence, and many other things classed as "unknowable" will be revealed through sensitives of a high order. The best results will be obtained when the sensitive has been *en rapport* in every sense, with a spirit with whom a spiritual relation was already well established while both inhabited material bodies. Obviously, the longer such a spiritual bond has existed the less danger of error there will be on the part of the one remaining incarnated; and the greater, also, will be the willingness on the part of the liberated one to assist the one left on earth. Yet more certain will be the best results if both have long had the same aim—to fit themselves thoroughly to do the utmost good to mankind.

Concluding: I declare it my firm belief that it is intended that I shall so serve humanity through Elfa, of whose qualities as a sensitive of the highest order and most versatile kind, none entertain a doubt who have ever witnessed her achievements.

— * —

HEALERS IN HISTORY—PART I.

EUROPE.

JUSTIN MARTYR lived to A. D. 161. Speaking to the unbelieving Jews, he says: "Many demoniacs all over the world, and in your own Metropolis, whom no other exorcist, conjurer or sorcerers have cured, these have many of our Christians cured, adjuring by the name of Christ, and still do cure. * * * With us may be seen both males and females with gifts from the spirit of God."

IRENAEUS, who suffered martyrdom A. D. 202, says: "Some most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received in the Church. Others have the knowledge of things to come, as also visions and prophetic communications. *Others heal the sick by the imposition of hands and restore them to health.*"

TERTULLIAN, in the third century, says: "We had a right, after what was said by St. John, to expect prophesyings; and we not only acknowledge these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess. There is a sister among us who possesses the faculty of revelation. She commonly, during religious service on the Sabbath, falls into a crisis or trance. She then has intercourse with angels, sees and hears divine mysteries, and administers medicine to such as desire it."

ST. CYPRIAN, a pupil of Tertullian, says: "There is no measure or rule in the dispensation of the gifts of

heaven, as in those of the gifts of earth. The Spirit is poured out liberally, without limits or barriers. It flows without stop; it overflows without stint. By this they cleansed unwise and impure souls, restored men to spiritual and bodily health, and drove forth demons who had made violent lodgment in men."

ORIGEN, contemporary with St. Cyprian, says: "And some give evidence of their having received through their faith a marvelous power by the cures they perform, invoking no other name over those who need their help than that of the God of all things and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities and from distraction of mind and madness, and countless other ills which could not be cured by other men."

CLEMENT, in his "Directions for Visiting the Sick and Afflicted," says: "Let them, therefore, with fasting and prayer, make their intercessions and not with the well arranged and fitly ordered words of learning, but as men who have received the gift of healing *confidently.*"

THEODORE OF MOPSUESTE, (429) says: "Many heathen amongst us are being healed by Christians from whatever sickness they have, so abundant are miracles in our midst."

St. Ambrose, who lived to the end of the fourth century, in his fourth epistle, says: "You know ye yourselves saw that many were cleansed from evil spirits; very many on touching with their hands the garments of the Saints were delivered from the infirmities which oppressed them. *The miracles of the old time are come again,* when by the advent of the Lord Jesus a fuller grace was shed on earth."

ST. AUGUSTINE, who lived to A. D. 430, bears am-

ple testimony to the continuance of miraculous power. He relates the case of Innocentia, a religious woman, who in her sleep was ordered to go to the font where she had been baptized, and there to mark with a cross her breast affected by a cancer *pronounced by the physicians to be incurable, and that it was immediately healed.* He also relates twenty miracles performed at the shrine of St. Stephen within two years; one of a child restored to life after it was pronounced dead by the physicians.

St. Jerome, also living in the fifth century, relates numerous miracles, such as the restoration of sight to a woman who had been blind ten years; the instant cure of the bites of serpents; the cure of paralytic persons, etc.

Sulpicius, in his "Dialogues and Life of St. Martin," also in the fifth century, relates a number of miracles which he professes to have witnessed himself.

Throughout the whole series of historians of the church in those ages the affirmation is the same.

St. Hildegard, (12th century) became the oracle of princes and bishops by her spiritual insight which amounted to actual prophecy. She possessed the same faculty as Zschokke in more recent times, of reading the innermost thoughts of others. The record of her cures is very extensive and includes a variety of diseases, some of which she cured at a distance. She said that her spirit vision knew no bounds; that it extended itself over various nations, however distant. "But these things," she added, "I do not perceive with my outer eyes, nor hear with my external ears, nor through the thoughts of my heart, nor by means of any comparison of my five senses; but in my soul alone."

St. Bernard is recorded as having restored the

sight of blind people and to have given lame persons the use of their limbs. At Cologne he is reported to have healed twelve lame and to have caused three dumb persons to speak; ten who were deaf to hear. When he himself was ill, St. Laurence and St. Benedict are said to have appeared to him, and to have cured him by touching the parts affected.

THE STS. MARGARET, CATHERINE, ELIZABETH, and the martyrs Cosmas and Damianus belong to the same class. Among the wonderful cures wrought by them was that performed on the Emperor Justinian who had been pronounced incurable.

ST. ODILIA is reported as having embraced a leper who was shunned by all men, warming him and restoring him to health.

SAINTS OF THE OLD BRITISH CHURCH—St. Columbo, St. Columbanus, Aidan, Scotus Erigena, Claude Clement and others, possessed the same divine power. Edward, the Confessor, cured diseases by touch. From that time dates the practice continued until more recent time of the Kings of England "touching" for the King's Evil, scrofula.

PHILIP I OF FRANCE was a gifted healer and his inheritors extended the practice to the time of the revolution.

THE PRINCES OF HAPSBURG. Among the German princes this power was ascribed to the house of Hapsburg. They were renowned for curing stammering with a kiss.

THE SALMADORES AND ENSALMADORES OF SPAIN were widely celebrated for healing all kinds of diseases by prayer and their breath.

Evidently miracles, the "Power of the Spirit" exercised through man in healing the sick, did not cease with the close of the apostolic epoch.

Because certain historians state that miracles were

not recognized by the church after the third century, by no means establishes *as a fact* that no cures were wrought in the same manner since that time. Many noted thinkers and indefatigable investigators maintain that the denial of miracles was due to the fact that, the church as a body, having failed to preserve its spiritual integrity, was deprived of the accompanying gifts and powers.

A vast mass of evidence is certainly available to prove that wherever there has been a revival of true faith such revivals have, invariably, been rewarded with indubitable manifestations of the "Power of the Spirit"—notably in its marvelous effects in the restoration of the sorely afflicted whose cases had, as they do yet, "baffled" the physicians.

As innumerable books, to be found in every public library, contain a vast mass of similar testimony to fill gaps in this synopsis, and the interest is greater in newer manifestations of the healing power, the briefest mention only will be made of a few exempli gratia before passing to a period, from which on the recording of important occurrences was not confined to a limited number of scribes who, moreover, were not always at liberty to describe things as they saw them with their own eyes.

THE WALDENSES, who are credited with "keeping the light of faith aglow during the dark ages," can not be passed over here.

From the "Confessio" of the leader, Johannis Lukawitz Waldensis, (1431) the following "article" is transcribed:

"Therefore, concerning this anointing of the sick, we hold as an article of faith, and profess sincerely from the heart, that sick persons, when they ask it, may be lawfully anointed with the anointing oil by

one who joins them in praying that it may be efficacious to the healing of the body according to the design and end and effect mentioned by the apostles; and we profess that such an anointing performed according to the apostolic design and practice will be healing and profitable."

Wherever there was a rekindling of simple, true faith, from every such place comes testimony of "power" to heal the sick. The Moravians had it; so the Huguenots; the Covenanters; Friends, Baptists, and old-time Methodists. The preaching of the Wesleys and of Whitefield (England 1740-50) were always attended by demonstrations of the "Spirit" and "Power" asserted to be akin to the manifestations in apostolic days.

When Bishop Warburton, of the English Church, attacked Wesley's belief in miracles, especially miraculous cures, Wesley replied:—"What I have seen with my own eyes I am bound to believe; the Bishop can believe or not, as he may please."

THE SHAKERS IN AMERICA (from about 1776) gave abundant proof of spiritual power. There are numerous well-attested cases of marvelous healing to their credit.

VALENTINE GREATRAKES (Ireland, 1660) is a prominent personage in the history of healing. He served as lieutenant in the army and on retiring from the service was made Justice of the Peace.

In a letter to the Hon. Robert Boyle he states that in the year 1662 he had an impulse, or strong persuasion in his mind, for which he could not account. It was that the gift of healing the "King's Evil" (scrofula) was conferred upon him. He also mentioned it to his wife, but she thought it a strange imagination.

However, Mrs. Greatrakes had acted, as many ladies then did, as doctress to her humble neighbors, and a tenant of the Hon. Robert Boyle's brother, the Earl of Burlington and Cork, brought his son to her. Mrs. Greatrakes found him very much afflicted with King's Evil about the neck and face. She told her husband thereof, who thereupon said she should see whether it was a mere fancy that possessed him. He laid his hands on the afflicted parts, prayed to God to heal the boy, and in but few days found him wonderfully improved; and on the second application he was perfectly cured.

He continued this practice for three years, not meddling with any other distempers, but the ague becoming frequent in the neighborhood, he felt impressed to cure it and succeeded to his own astonishment. He then extended his practice to all kinds of complaints and cured great numbers—but not all.

His fame spread all over Ireland and in 1666 the Earl of Orrery persuaded him to come to England to cure Lady Conway. It was remarkable that in Lady Conway's case he could do nothing; but during his abode at Ragley, the seat of Lord Conway, where he remained a month, he laid his hands on more than a thousand persons from the country round and performed many wonderful cures. The Bishop of Dromore was there most of the time, and bears strong testimony to the marvelous cures of Greatrakes. "I have seen"—says the Bishop—"pains fly strangely before his hands, till he had chased them out of the body; dimness of sight cleared, and deafness cured by his touch. Twenty persons, at divers times, in fits of the falling sickness were brought to themselves, so as to tell where their sickness was, and then he hath pursued it until he had driven it out at some extreme

point. Running sores of the King's Evil were dried up, and kernels brought to suppuration by his hands; grievous sores of many months' date, in a few days healed, obstructions and stoppings removed and cancerous knots dissolved in breasts.

At Worcester Greatrakes' success was equally remarkable, and by command of Lord Arlington he came to Court, (London,)—he then took a house in Lincoln's Inn-Fields and for many months continued there, performing the most extraordinary cures. As he was assailed, as a matter of course, by all sorts of calumnies, especially from the medical men, he published an account, before leaving London, of all whom he had cured, giving the name and abode of each individual. Besides, the most distinguished men, physicians among others, attested, from personal knowledge, his cures.

Now we come to another of the most conspicuous figures in the history of healers; Johann Josef Gassner, a Suabian priest.

Father Gassner created an intense excitement during the latter half of the 18th century. Many reports of his work as a healer, by eye-witnesses, are in existence. In the year 1758 he was the clergyman of Kloesterle, where by his exorcisms he became so celebrated that he attracted a vast crowd of people. The flocking of the sick from Switzerland, the Tyrol, and Suabia is said to have been so great that the number of invalids present was often more than a thousand, many being obliged to seek shelter under improvised tents.

Gassner's mode of work is described as follows: "He usually selected a room that gave him a window on his left hand, a large crucifix being placed at his right. With his face turned toward the patient, he

touched the ailing part and commanded that the disease manifest itself, which usually followed. By calling on the name of Jesus and exhorting the faith of the patient he drove out the disease. But—it was stipulated—that every one desiring to be healed *must believe*. Gassner often made use of magnetic manipulations. He would cover the affected part with his hands; then stroke both head and neck and down the spine.

JOHANN RICHTER, an inn-keeper at Royen in Silesia, cured many thousand sick persons in an open field near his house, by laying on of his hands. His fame also became so great that rich and poor came from afar to seek relief from him for their sufferings.

To keep somewhere near chronological order we must now turn to France for an exemplification of miracle working that, not being operated through human intercession, is really not in place here, but is too interesting to be omitted.

THE ABBÉ PARIS, a Jansenist, was buried in the churchyard St. Mèdard, Paris, in 1727. Soon miracles were reported as being worked at his tomb. The excitement became so intense that, in 1731, the burial ground was crowded from morning until night by the sick and many were cured. Instigated by the Jesuits, the bitter foes of the Jansenists, the chief magistrate, for a time, caused all avenues leading to the tomb of the Abbé to be closed. During that interim, one day, was found written on the wall: "By the order of the King: God is forbidden to work miracles here."

Hume, who stood committed to the "impossibility of miracles" by prior printed convictions, nevertheless was fair enough in his "Philosophical Essays," page

195, to say: "There surely was never so great a number of miracles ascribed to one person, as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the deaf, and sight to the blind, were talked of everywhere, as the effects of the holy sepulchre. But what is more extraordinary, many of the miracles were immediately proved upon the spot, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theater that is now in the world. Nor is this all, a relation of them was published and dispersed everywhere; nor were the Jesuits, though a learned body, supported by the civil magistrates and determined enemies to those opinions in whose favor the miracles were said to have been wrought, ever able to refute them."

Hume made that statement on the ground that it is historic evidence. Many men whose integrity cannot be disputed investigated these miraculous cures. In many instances attestations were obtained from physicians, affirming that patients restored to health had been considered past all human help. All open-minded persons declared that the many cures wrought before their eyes were better proof of the power of the spirit than any testimony seventeen centuries old.

"Why should we accept on hearsay as truth what happened 1740 years ago, and reject as false what we observe daily with our own senses?" That was the dominant question of that time; of those who had the courage of their own conviction and who did not fear to express their opinions.

Interwoven with the accounts of the Abbé Paris miracles is a record of most villainous expedients resorted to by the Jesuits to contradict the verity of

these occurrences. Men and women who had been cured were menaced with inquisitorial punishment to compel them to make public denial that they had been healed by Jansenist miracles.

In the succeeding century France was given another indubitable manifestation of the power of the spirit, of true faith, but in this instance operating through a living individual.

THE CURÉ D'ARS, who died only a half century ago, 1859, astounded all Europe for thirty years with the marvelous cures he performed in his parish of Ars, near Lyons. So many were attracted to this wonderful healer that a line of omnibuses was established between Lyons and the Curé's benefice. For a long time, the man who gave daily evidence that the power to heal had not been withdrawn by the Almighty was hotly opposed and maliciously calumniated; even by his fellow-clergymen. The miraculous events incessantly occurring at d'Ars were represented as impudent impostures and the Curé was assailed as a cheat, a fraud, as a fanatic who had lost his reason; in short, he went through the usual ordeal accompanying such occasions. But after a time his bitterest enemies were compelled to confess themselves in the wrong. Unbiased personal investigation left no room for doubt. For thirty years an average of 20,000 persons from all ranks and every country in Europe came to d'Ars for help each year. The church was crowded day and night. It is stated that the good man allowed himself but four hours rest out of twenty-four, his endurance being considered as one of the greatest of his miracles.

DOROTHEA TRUDEL—An equally unimpeachably attested instance of the power of the spirit in the restoration of health, is that of Dorothea Trudel, a Swiss

peasant girl who, reared in the direst poverty and misery, became a healer of great renown and the founder of a widely celebrated refuge for invalids abandoned by science, located in the village of Mannedorf on the beautiful Lake Zürich. Rev. A. J. Gordon, a broad-minded minister of Boston, an investigator who is no less honest than competent, says: "The faith which it is so difficult for us to recover, was her native inheritance."

Dorothea Trudel effected many most marvelous cures. Her system was to lay hands on the sick with fervent prayer. She also anointed with oil in the name of the Lord. In all cases she insisted upon an absolute, *surrendering* faith. Her hospice, as had been her humble cottage, was open at all times to all who needed help, without price.

Dorothea Trudel lived the life of a saint whose sole thought was to help suffering mankind, but she had to endure persecution like all the rest whose works menace organized selfishness.

Quoting her biographer, we have the following impressive story:

"Medical men and others (the clerisy?) conceived great hostility to her; they sought to convict her of malpractice in the courts, though it was shown in profuse testimony that most of her patients were such as had spent all their living upon physicians only to be made worse."

In 1856, when her second building was completed, and already crowded with invalids, she was mulct in a money-fine and summarily ordered to clear the premises of all patients! But as fast as the houses were emptied they were again filled. In 1861, at the instigation of some other doctors, another persecution commenced. A heavy fine was imposed and she was

given a peremptory order to send every patient away. But then arose a champion, Herr Spondlin, an eminent advocate, who took charge of the case and defeated the machinations of her contemptible enemies. After that signal defeat no one again molested her. Samuel Zeller, who had been her devoted and able co-laborer for some years, continued the good work after the demise of the famous founder of the noble institution.

Pastor Blumhardt—Every student who has sought confirmation as to the healing power knows of Pastor Blumhardt, who officiated many years in the little village, Möttlingen, in the Black Forest, in Germany.

On first taking over that pastorate Pastor Blumhardt had to do with about as godless an element as could be found in any country claiming to be civilized. Many claim to see the "Hand of God" in the pastor's first experience with his flock. Being asked, one day, to see what *he* could do for a woman whom no physician could relieve of a great agony that she had endured for many years, and who was said to be "possessed," the pastor was urged to make a test of his ability to do the work the Master said is possible for all to do who have the faith. He undertook the task with great reluctance, fully realizing what failure would mean. To his own very great surprise he succeeded in effecting an instantaneous cure. The impression made on his skeptical, rebellious flock was, if anything, a yet greater surprise. The most villainous among the men, one known to be guilty of about every crime in the calendar, came to ask if it were possible that he could be made a better man. Again an unlooked for triumph rewarded the pastor's effort, and that encouragement marked the beginning of the career of a healer whose fame, within two years, spread to all parts of Europe, and even further.

The man in whom the pastor had wrought a quick and radical change of heart, in his ecstasy ran from house to house proclaiming his miraculous transformation. Within two weeks all the rest of the terrible community were at the feet of the man who could work such physical and mental wonders. Within a month patients and penitents came by hundreds from other villages, and later greater crowds from distant towns, and other countries.

At one of the memorable Sunday assemblages, of which so much has been written, a count was made that showed that groups of from ten to over fifty persons were present from over a hundred towns on that one day.

Again, of course, skeptical science heaped its vituperations on one who could do, in minutes, and did do without material recompense, what its most reputed representatives could not do at all; that, if they could do, they would exact a price that few could afford to pay. And the miserable drones who mumbled their vain liturgies to listless ears; who were incapable of doing the Master's work, they, once more, of course, poured out all the venom with which they were filled by jealousy; by the mortification of seeing their own worthlessness so glaringly brought out by this contrast.

But there came also men to Möttlingen who judged without prejudice; men broad of mind, willing to be convinced. Some remained for weeks, some staid for months to observe and study. Many left with a new understanding of things; others deeply perplexed; but all alike—wondering and unable to refute the evidence given to their own senses of perception.

In the case of Pastor Blumhardt, better than in any other, an illustration is had of what is possible to do by any man who attains consciousness of the "power

of the spirit." All that was needed was to screw up his courage to make the first attempt. The but faintly hoped for success of his first endeavor entailed all the vast benefits he was able, afterwards, to confer on innumerable thousands.

Is that a lesson? It should be. Many ministers possess the faith and realize that they should do such work, but are too cowardly to make a serious test of their ability to do the work of the Master whom they profess to serve.

Is it more to ask God's help to free a man of physical ailment than to implore His aid in freeing him of sin; to save his soul?

— * —

"Effect is nature, and nature is enchanting; it belongs to man, to the poet, the painter, the lover. But *Cause,* to a few privileged souls and to certain mighty thinkers, is superior to nature. Cause is God. In the sphere of Causes live the Newtons and all such thinkers as Laplace, Kepler, Descartes, Malebranche, Spinoza, Buffon; also the true poets and solitarys of the second Christian century, and the Saint Teresas of Spain, and such sublime ecstatics. All human sentiments bear analogy to these conditions whenever the mind abandons Effect for Cause. Thaddeus had reached this height, at which all things change their relative aspect."

Balzac.

HEALERS IN HISTORY—PART II.

AMERICA.

PHINEAS PARKHURST QUIMBY is a notability among the healers of the past century. He was a "New Englander," born in New Lebanon, New Hampshire, February 16, 1802. His parents being poor and the family large, Phineas Quimby obtained but a meager primary education, and early in his 'teens entered the service of a clockmaker under the old conditions of apprenticeship, which included whatever "chores" might be to do. He became a good workman and followed that trade with success in Belfast, Maine, and vicinity, until he was some thirty odd years old. His leisure time was devoted to the improvement of his scant education and to satisfy the craving of a thinker for knowledge of things out of the common. Unfettered by narrow, conventional precepts, his mind was free to soar at will, and like many other men who accomplished unusual things that have benefited the world, he had reason to thank his poverty for keeping his mind clear of bias and preserving the independence of his thought. Even when yet quite young, Quimby came to be looked upon as an odd and interesting "character." When he talked seriously he made the average commoner think far beyond his usual wont.

The higher powers of man were being, anew, debated in England, France, and Germany, and reports of these discussions were wafted across the ocean in increasing volume. New England needed no more

than the first spark to rekindle a strong belief in mystical things that had been almost totally extinguished by the murderous fanatical puritans. Quimby soon familiarized himself with these fascinating subjects, studied, pondered, and experimented.

A number of mesmerists, seeking new fields for profit, came to America about that time, giving exhibitions of mesmeric power, lecturing, teaching, and some healing. A Frenchman named Poyen, who was well up in the work, drifted to Belfast while on a tour through the New England states, and very naturally Quimby sought his acquaintance and became his pupil. It was found that Quimby possessed remarkable magnetic power and he soon equalled his teacher in the use thereof. He had the good fortune to discover a very good "sensitive" in a youth named Burkmar. After practicing with the latter for a time Quimby, accompanied by Burkmar, started out as a professional mesmerist, giving exhibitions and delivering discourses on the possibilities contained in the newly recognized powers of man. Burkmar became clairvoyant and was able to describe the ailments of patients and direct cures. They continued in this work for several years with considerable success, then they parted, Quimby having evolved a theory that, he felt, would enable him to cure people without any one's help. He established himself as a "healer" at Portland, Maine, in 1859, and soon became widely known as "Doctor Quimby." Performing some extraordinary cures that were discussed abroad, patients came to him in steadily increasing numbers.

Among those attracted by Dr. Quimby's spreading fame was Mrs. Eddy, then, 1862, Mrs. Patterson. From a patient she became a pupil and volunteer secretary, and, according to accounts that can not be

refuted, the foundation for what came to be known as Christian Science was laid in that environment.

Rev. Warren F. Evans, a Swedenborgian minister, also a healer of some note, and the author of a number of instructive works on healing, is said to have been converted to the Quimby doctrine after a number of professional visits, and about then the more or less experimental processes took concrete form under the now so widely recognized term "Mental Healing."

Phineas Quimby was a good, true man in every respect. He made no distinction between the poor and the rich; they were welcome alike, to the best he had to give. He was loved by all who knew him and went to the great beyond sincerely mourned at the age of sixty-four, on January 16, 1866.

Dr. James Roger Newton was an American healer who is yet well remembered. He was born at Newport, R. I., September 8, 1810. Dr. Newton operated professionally from 1858 until near his demise some twenty years after. By invitation of a number of distinguished men he visited England about 1870 and there, as he had in his own country, demonstrated the fact that healing without medication is by no means a lost gift.

R. Linton, a writer well known to students and earnest investigators, published a commentary on Dr. Newton's advent in London that for several reasons is well worth repeating at this time, and it includes all that need be said of the man in question. The article was published in London, July 16, 1875. Mr. Linton says:

"Five years have passed since Dr. Newton was in London. He came as an apostle to revive an old faith and to give the true meaning of the words of Jesus, who knew the possibilities of men, and through-

out life exemplified them. Not the least of his commands was: 'Heal the Sick.' For ages the profound meaning of those words seems to have died out, for they have come to be interpreted 'Physic the Sick,' thus reducing the question to one of pills, mixtures, lotions, salves, depletions, and the other resources of modern medicine. Without wishing to depreciate the results achieved by medical science, it may be fairly questioned, whether these were the means prospectively presented to that grand constitutional mind. Most certainly, the absence of medical paraphernalia is conspicuous in the life of Him who went about doing good. The only thing in His pharmacopœia that we remember is that of moistened clay, which singularly enough, has quite recently been found to be a most effective remedy in certain affections. The words 'Heal the Sick' ring with a spiritual sound, indicating a spiritual power, which, rightly exercised, would be omnipotent to allay the ills of life. Faith in such power, however, seems to have died out as civilization has advanced. The onslaught of modern materialism has quenched it. There is far less of this faith now than even in the middle ages in their so-called darkness. It is curious to observe the greater importance attached to mental and moral conditions in the prescriptions of olden times. Laughed to scorn as these are by the materialistic physicians of to-day, there is, nevertheless, a great truth underlying those old formulas. Truth can never wholly depart. It may for a time, a generation, nay, an age, be overlaid by error, but it must and will reassert itself. Therefore, down along the centuries the truth that lies concealed in the words we have quoted has been preserved. What is it? Simply that, associated with the spiritual organization of man, there is a supermundane power to

curb, to check, to rectify those physical evils that ever and anon, in a world like this, befall us. In short, it may be said that as most, if not all, the ills of life have a spiritual origin, there is provided the spiritual cure. In sickness the auras of existence are deranged, and these auras must be set aright, not by poisonous drugs, but pre-eminently by bringing into equilibriated action the vital currents that flow within and around us. We take it this was the kind of healing proposed and commanded by the Great Teacher.

"But the power to do it? It went, says the Church, like everything that was good and useful for humanity, with the closing of the apostolic age. A poor compliment to pay the Almighty Father of the then unborn hundreds of millions of the human race! Say we. The power, like the command, is eternal in the nature of things. And there has never been a generation of men pass away since those words were uttered that has not borne evidence of it in some form or other."

Closing his comments on Dr. Newton's visit, Mr. Linton says: "Many have been the pangs assuaged, many the comforts brought to the sick-bed, many the diseases that have taken to themselves wings, and many have been the calm hours brought to the dying, by the simple laying on of hands, which has found no boastful record in the pages of medical journals, but has been a quiet work in the houses of the people."

FRANZ SCHLADER—Among the notable healers of most recent times Franz Schlader, whose meteoric career began in New Mexico in the summer of 1895, must be given first place. Early in July of that year extended telegraphic reports were printed by the larger daily newspapers commanding that service, of a healer performing astounding cures.

The first of those reports commenced thus: "Wonderfully like the story of the Scriptures as rehearsed in the New Testament, is the tale on every lip in the central part of New Mexico to-day. Wonderfully like the scenes of the Bible, in setting and in some of the characteristics, have been the scenes enacted here," etc. Soon reports came daily, and longer and longer, of excitement steadily increasing; of persons relieved of all manner of afflictions. From columns these reports expanded into pages; the news spread over the country like wild-fire and then abroad. Nothing interested the public more; for the time Schlader became the dominant topic, discussed by everybody, everywhere.

The gist of Schlader's record as a healer follows:

One day a man arrived, on foot, at Casa Vieja, a little hamlet near Las Lunas in New Mexico. Requesting an old woman to give him a few matches, he noticed that one of her arms hung useless. Asking the cause, he was informed that she had been partially paralyzed some years and was very unhappy in consequence. He took hold of the powerless member and stroked it a few times, then left to set up a little shelter-tent, not far from the woman's humble cabin. Suddenly the latter discovered that she had recovered the use of her arm, and started out to spread the news. What followed immediately after this demonstration of the power to heal need not be described. Treating all who came with apparently unvarying success, it was not long before invalids came, and were brought, from every direction.

Then came the reports alluded to, from which a few excerpts are made: "Suddenly there burst upon the view of these people, whence no one seems to know, a man whose touch brings sight to the blind, hearing

to the deaf, motion to the halt, peace unto the suffering. Like the Christ, he was first doubted. Like the Christ, he was persecuted by the higher classes, who denounced and threatened him as an impostor, a schemer, a lunatic; but gradually he transforms his persecutors into friends."

"For more than two weeks Schlader, the wonderful healer, has been followed by hundreds wherever he has gone. Constant streams of people pass before him begging that he touch their hands." * * *

"Great lines of carriages, wagons, and saddle-horses stand before every house he enters." * * *

"Stories of his cures are beyond belief. Many of them have been investigated and now the most incredulous are willing to admit that the man is doing good to a great number and harm to no one; that he is honest in his endeavor to aid suffering humanity, and consistent in his action." * * *

Then came many detailed accounts of most astonishing cures and interviews with many who had been relieved of serious, disabling afflictions of long standing, leaving no room for doubt as to the genuineness of the "power of the spirit" once more granted in large volume. When Schlader reached Denver, where his fame had preceded him, he was recognized as a cobbler who had worked in a little shop on Welton Street, from which he had disappeared some months before. The first report of his healing in Denver starts thus: "Before a modest little house stands Schlader, the healer; a long line of people reaches to the far corner of the next street, where it turns, extending indefinitely towards the more populous part of the city."

Day after day Schlader stood at that post, week after week, curing the sick, and convincing even those

who came to be amused and to scoff, that, if healing be a miracle, there was proof galore that the power to work miracles was yet as free a gift as in the days it was first offered!

What disgruntled his opponents most was the fact that he asked no recompense for his incomparable service; that he would not even accept money when it was offered!

Obviously, Schlader had but one aim; to please God and to demonstrate to the world that Christ might be taken at his word—that whoever has *real* faith can do the works that He did.

Medics whose victims went to Schlader as a last hope and were cured, denounced him as a fraud and sought to have him suppressed, and the clergy, with few exceptions, were no less energetic in their calumniations of the man who, without title, pretending nothing, stood day after day doing the work of the Lord they are supposed to represent, but whose works they are incompetent to do.

Though unvoiced, the works of that poor, uneducated shoemaker were the most crucial arraignment to which the two presumed to be loftiest professions, had ever been subjected; at least in America.

From Denver Schlader went to Omaha, where, for a short time, the same scenes were enacted.

Suddenly, he disappeared once more, and for a time no trace of him could be discovered. A few who had heard him declare his intention to "go into a wilderness and fast forty days" to still further increase his spiritual power, surmised that he had departed with that intention, but as to a direction taken, no one had the least idea.

One day the post brought me a letter from a friend who then lived in an isolated spot some miles from

Espanola, New Mexico, who informed me that he had met Schlader riding in a southwesterly direction, on an old gray horse, without arms or provisions.

The next news received came in the latter part of May, 1896, from two American prospectors, who discovered Schlader's emaciated body in the foothills of the Sierra Madre range, about thirty miles southwest of Casa Grande in the state of Chihuahua, in Old Mexico. The remains were identified beyond questioning. His treasured Bible was found by his side; his name inscribed therein. Schlader was about forty years old at the time of his demise.

By ignoring, when not opposing, that man Schlader, the doctors of the soul, as well as the doctors of the body, missed an unparalleled opportunity to discover the key to a problem of paramount interest. All right-minded people agree to that. Instead of making any such effort, the major part of those who should have seized that chance with greatest eagerness vied with each other in vilifying and condemning the man without examination; a man who was as ready to sacrifice himself as was the Master whom he had elected to serve.

Many "interviews" on Schlader and his work were published during the excitement he caused. Among the opinions expressed by medics there was none with scintillating sense enough to be worth quoting, even to the extent of a line. The quintessence of their judgment was that Schlader should be put in jail. That was perfectly natural and in accordance with all precedents.

The reverends were, probably without meaning to be, more instructive than the doctors; in one way at least, in that most of their utterances exposed the mockery of the Christian spirit professed.

There was one notable exception, Rev. Myron Reed, who availed himself, *con amore,* of the opportunity to witness the work all true followers of Christ should be able to do. His frank declaration should be printed in golden letters.

Following are examples of the opinions of "eminent" clergymen:

Monsignor Thomas Ducey, St. Leo's Roman Catholic Church, New York:

"I have not paid very much attention to Schlader because I have no confidence in him. It is a waste of time, it seems to me, to read about a man who claims a power scarcely second to that of our divine Lord. The ages have been full of such impostors, and I can see no reason why this particular little spot in the ocean of time should be exempt from them. There are always silly people enough to give any fad a following, even if it be an impious one like this man's, which mocks the very sacredness of our Lord's healings. In the end the sober common sense of the public triumphs and the impostors are relegated to oblivion, from which they should never have emerged. The strides which the science of medicine has been making show the necessity of broadening our minds in that direction, instead of shutting them up by such superstitions as this one and the healing of the Christian Scientists, which has so often been condemned by the courts. This Schlader affair will go on until some day a death will be shown to have happened by neglect of medical attendance for this power, and then the man's fabric of pretensions will crumble and the people will see him as he is."

Read after the foregoing, the next opinion is highly entertaining.

Rev. Madison C. Peters, Bloomingdale Reformed Church, New York:

"I believe that the cures of which Schlader makes so much are merely the results of imagination. Not objective, but subjective imagination. The people who go to him fancy they are ill when they are not. Once I visited a sacred shrine about eighteen miles out of Quebec. Many cures had taken place there. Scores of patients were there that day. It was a large church. One part of it was piled high with discarded crutches and supports of all sorts. The pile reached, it seemed, to the roof. I wondered how it could all be. I studied the affair for several days. Then I made inquiries. I learned that Quebec is full of beggars. Scores of them had begged until playing cured, they thought, would pay better, and then dropped their crutches. It was a spectacular and dramatic way to give up begging, and mankind loves the spectacular. Was it not only the other day that one of the most celebrated cures at Lourdes turned out to be the work of a notorious fraud, sufficiently clever to deceive the best detectives of Paris?"

The next is of the common pattern; without any spice of originality.

Rev. Ferd. C. Iglehardt, Park Avenue Methodist Church, New York:

"I believe that most of this business is largely imaginary. I think that such people as this alleged healer of Denver are either cranks or base impostors, with sinister or mercenary motives. I think that prayer sometimes cures the sick. It did so in the time of Christ and has done so since." Being asked to explain why he denied to Schlader the divine power in healing that has been credited to certain religious leaders in the different centuries, he replied: "I can

not speak for those who in their time honestly accorded to certain persons the divine power of healing. All I say applies only to those of to-day; of those doings and claims I can secure knowledge. Speaking generally, I do not believe that since Christ we have seen the divine power of healing upon the earth."

The next opinion would be all right in its way if it were not for the rather amusing reservation at the end.

Rev. Dr. C. H. Parkhurst, Madison Square Presbyterian Church, New York:

"I have been very much interested in Schlader. I feel more and more from year to year that we know very little of the great world of influence which has so great a variety of expression. We speak of personal magnetism, of the magical influence of mind upon mind without being perfectly clear in our meaning of the terms. I am inclined to admit there is much truth in a large percentage of such cases as those of Schlader. I have heard so much that is worthy of the man that I am awaiting the result of his work with interest. * * This wide range of phenomena that we call the power of mind over mind is utterly inexplicable to us by all the ordinary means of procedure. Whether Schlader is working through divine power, or is working in a new era of thought which is human, is a question. My own belief is that his work has a mixture of the human and divine. I am prepared to believe a good many things of this kind. *When Schlader begins to charge I shall begin to distrust him.*"

Why distrust him on that account? Do the present day ministers of the gospel serve the Lord without recompense?

Next comes the "exception" mentioned, prefaced by

an "editorial" that I would be only too much pleased to credit to its source, but cannot, because it came as a clipping among a mass of others sent me by unsigned friends in various parts of the country:

"Rev. Myron Reed has been talking about Francis Schlader, the poor cobbler, who is doing such great things in healing the afflicted. It is exceedingly refreshing to read the utterances of Mr. Reed. He is a messenger. He delivers his message. Like all other souls who feel the thrill of a new life, a new hope for humanity; he speaks nothing new, for there is nothing new; but he garbs the shreds of thought with a live personality. A man like Reed is bound to be heard sooner or later, and, having truth on his side, he can afford to wait. Mr. Reed characterizes Schlader a good deal after the fashion that the 'almost persuaded' regarded the Nazarene. He freely admits that the humble healer has made him ashamed of his easy work; he says he has been helped morally and has been cured of a native dislike for the disagreeable. Mr. Reed says: 'There is no doubt that Francis Schlader is a most remarkable man. He performs great cures, takes no pay, teaches a divine lesson, and from all accounts is the most literal manifestation of the Christ spirit that has appeared since the Galilean played his part on the stage of life. The modern Scribes and Pharisees are also repeating history. The jibes of the vulgar, the ostracism, and the ingratitude of a flippant, degenerate age haunt his footsteps and harass his life. But he is calm and unruffled, the embodiment of simplicity, emphatically the under dog in the struggle for supremacy. He is in the maw of the Gorgons.' "

"Mr. Reed sums up his estimate of the man in the following words:

" 'I believe that he has observed the conditions of

power. He has taken no care of himself. He has gone where he believes he was sent. He has done what he believes he was told to do. He is the only man of the kind and degree that I ever saw. If people can not get good from God through him I do not know why. He has conformed. It is the most literal following of Jesus Christ that I have ever known. It was to be expected that he would be treated harshly. Some people have fully met the expectation. A distinguished clergyman of this city (Denver) who is apt to say bright things, is reported to have said that *the reason that the clergy did not indorse the man was because if they did the people would expect them to do what he is doing, and they don't know how!'*

"It is a glowing tribute. How many of the perfumed lackadaisical contingency of Christian apostasy are brave enough to echo this strong man's testimonial to a poor Christ? Schlader is a pathetic figure. Think of a man in this age of rush and sop and grind who does not care for himself! Such is Schlader."

A woman's opinion will close the collection. Elizabeth Cady Stanton is her good name. She said: "We are entering upon an entirely new field of psychological knowledge, of thought, of feeling. He is a rash person who says this or that is a fraud because one has or seems to have some power in that field that others do not possess. The 'black art' suspicion which years ago attached to the practice of mesmerism in the minds of the ignorant has rapidly disappeared with the fading away of the personal devil. In the last ten years, under the influence of the positive proof which the scientists have brought forward for our study, the power of mind over mind has long ceased to be a question among intelligent persons. The question now is how far that power extends."

Question asked of Mrs. Stanton: "Are Schlader's cures as well proved as those of Christ?" The answer: "Certainly, and more so, for the reason that these reports of his cures can be verified, a thing which was not possible in the time of Christ, owing to the absence of records and newspapers."

Teresa Urrea, "Santa Teresa," as she was called by the Indios and Mexicans, was born in the Batuco mountain fastness of Sinaloa in Mexico, about 1870. She developed into a strong, vivacious, and handsome girl, having a profusion of long, silky, intensely black hair, a fine olive complexion and beautiful dark brown eyes that, later, exercised a subtile power and expressed so deep a sympathy that no one upon whom their gaze had once been fixed failed to speak of it as a remarkable experience. When about eighteen years of age Teresa went to sleep one day and did not awaken for four full months. It was a deep trance state. During that long apparent suspension of consciousness the girl underwent a radical transformation. She awakened full of exaltation, proclaiming that she had been granted the gift of healing, and that assertion was soon proved to be true. The poorer class of natives, learning of her power, swarmed to her father's rancho from all points in northern Mexico, and after a time many of the richer people also came to seek her aid.

The fierce, indomitable Yaquis declared her to be their own particular saint sent by God to ameliorate their ills and protected her with jealous care. During one of the revolts of that invincible tribe reports came to the government that this young woman had caused the outbreak. That charge was a malicious falsehood, but after another insurrection attributed to the same source, the government ordered her to leave the coun-

try, and had her escorted to the boundary line of the United States, where a protocol was read to her to the effect that if she returned to Mexico she would be arrested and treated as a leader of insurgents.

Omitting many highly interesting accounts of wonderful cures she wrought and of extraordinary interventions on her and her father's behalf, we come to reports of her work as a healer that are incontestable. Teresa Urrea came to Los Angeles, California, in the latter part of 1902. Her coming was unheralded, but her advent soon became known. She was domiciled with one of her people in the Mexican quarter of the city and but few days had elapsed after her arrival when the humble cottage that gave her shelter was besieged by crowds of her own race and also Americans who had heard of her power to heal the sick. Surrounding grounds and contingent streets presented the scenes usual on such occasions. From early morning until late in the evening the lame, blind, and sick awaited their turn patiently. Her friends were almost compelled to use force to make her take sufficient nourishment and rest, and it was with deep sorrow that sympathetic observers noted her increasing exhaustion under the constant strain. She asked no payment for what she did and gave preference to the poorest when choice had to be made.

Teresa Urrea died young. At the time of her demise she was only thirty-five years old. Those who knew her most intimately say that perpetual grieving over the pain and sorrows she could not assuage, and the constant overtaxing of her strength, were the cause of her early death.

— * —

HEALERS IN HISTORY—PART III.

JOHN ALEXANDER DOWIE is a decidedly prominent figure among the "healers" of most recent time, but of a class apart from that previously mentioned. One striking difference is, that, whereas the healers in the preceding class gave no thought whatever to mundane advantages, John Alexander Dowie never lost sight of them for a single moment. In that regard he was the extreme antithesis of Franz Schlader. Schlader refused money, even when it was pressed upon him; Dowie demanded money, howled for it continually. He not only asked for *some*, but for all one had who was willing to give any.

That Dowie was a wonder-worker cannot be denied. He wrought two kinds of miracles. He cured the sick, and he compelled people to give him all their worldly possessions.

Arriving in Chicago with less than one hundred dollars, so it is said, within three years Dowie was "rolling in wealth."

As one decade only has passed since the press of the country described Dowie's works daily and at length, there is no need to enter into particulars thereof here. His place in this review is as the best example of a distinct type of healer.

There was nothing of the meek, self-denying Christian about Dowie. He was certainly not of the kind that, if smitten on one cheek, would offer the other for the further enjoyment of the smiter. Not he! Dowie was not only aggressive; he was senselessly abusive.

If he was "persecuted" he was mostly, himself, responsible for the enmity evinced toward him.

What possession of a (any?) power to heal the sick will enable one to accomplish in a material way, had its best exemplification in Chicago. As a preacher Dowie was a vulgar ranter, but an enormous proportion of the public willingly closed their eyes and ears to all his demerits in view of the works he did *as a healer.*

That a man like Dowie, so totally unlike any conception of one "working by the power of the spirit," should be a divine instrument, was a puzzle that made many old students sit up and do some hard thinking. So strong was the position that Dowie gained by means of his healing, that the united efforts of the clergy and medics were of no avail against him. He defied not only these, his chief assailants, but the municipal and state authorities as well.

As a champion of healing, Dowie was a veritable Napoleon. Nothing daunted either of these two conquerors until the one went to Waterloo; the other to New York.

What all was possible for Dowie to achieve, if he had curbed his unparalleled egotism and compelled respect for his work by a consistent, dignified deportment, the most prolific imagination could not estimate.

Dowie's followers were by no means ignorant, credulous dupes, as has been so often asserted; far from it; he attracted many thoroughly sane, strong, brainy men and able workers; no drones. His tremendous influence grew steadily until his vanity and lust for power and wealth clouded his reason. Yet, even then the waning of his wonderful dominance was slow. Only when he made himself ridiculous, as by declaring himself to be the reincarnation of Elijah, the prophet,

then some of his stanchest adherents began to falter. When he made his memorable descent on New York —an invasion from which he assured his people he would return with fifty million dollars— and failed so abjectly, so utterly, to accomplish anything whatever, that was the beginning of the end.

If Dowie had been able to open his campaign in New York with anything like as good a demonstration of healing power as he often exhibited at the old Tabernacle on Stony Island Avenue in Chicago, he would have silenced the scoffers and scored a great triumph; but he did no work. His coarse harangue, undiscriminating, unjustifiable attacks, disgusted the intelligent men and women who came to judge him without bias; who came to give him support, willing to overlook all faults if he only repeat the good work he had done; but there was no such work.

In view of the Zoilean ranting of the "prophet," and the total absence of any sign in testimony of "power," those who came to scoff and riot almost seemed justified in creating the pandemonium that ensued; that required a large force of police to quell. That was the end.

When Dowie's project to found Zion City was matured people in all parts of the world were making preparation to come and lay their all at his feet. The unmitigable fiasco in New York disillusioned thousands, just in time to save them from the disappointment and privations endured by those now composing the community of Zion.

Zion City stands as a dual memorial. Of one man's power of achievement; of the same man's self-destroying egotism, vanity, and folly.

"What was that man's marvelous power?" That is a question that has been asked by countless thousands.

From the beginning of his healing work in Chicago, many writers dwelled at more or less length on Dowie's strong magnetic influence. They were right. That was his power. He was so full of it that it fairly streamed from him under the slightest stimulation. He could heal therewith, and he could dominate therewith. The same work that Dowie did has been done by many other men in a minor way; less ostentatiously, in a less spectacular manner. There are innumerable old books in France, Germany, and England, that prove beyond questioning, that magnetism is a curative agent of undefinable scope and a subjugating force that, on occasion, is irresistible. Extraordinary cures, as well attested as anything else we are expected to believe, are recorded in those books.

* * *

Mesmer and his followers performed wonderful cures by purely magnetic effect, without any pretense of spiritual or divine aid. The excitement created by Mesmer over magnetic healing during his sojourn in Paris, 1778-9, according to all accounts, was very great and spread rapidly throughout France and to other countries also. Associations called "Cercle d'Harmonie," formed by large groups of highly intelligent and distinguished men and women, sprang up in every direction, the spur being to exploit a media promising to bring the vexing mysteries of the self nearer solution.

The outbreak of the French revolution, centering public attention on the all-excluding exigencies of war, the pursuit of this study, like everything else unrelated to immediate cares and safety, was brought to an abrupt halt. When peace was restored and minds regained their normal balance, mesmerism again was

given serious attention, but without the previous general excitement

When one becomes at all familiar with the phenomena of magnetism and discovers the many proofs adduced of important uses to which this imponderable force may be applied, it confounds reason to find any other than mercilessly selfish motives for opposing the advancement of a knowledge from which, on the very best of grounds, so much good may be confidently looked for.

Swedenborg's biographer made a most apt remark when he said: "Nothing is more evident to-day than that men of facts are afraid of a large number of important facts." That observation is as true to-day as it was over two centuries ago, and applies no less to the phenomena of magnetism than to spiritual things.

That "religious feeling," of which, by the way, the *a priori* is no more established than of any of the other things best worth knowing, enhances every power that is not solely physical, is incontestible.

A very interesting question, in order here, is: "Is there a logical reason to say that the 'power of the spirit' and a similar power, at least similar in effect, only more obviously human, natural, are not confluent?"

Let us see if there is not a way to come to a better understanding of these immensely important premises. A healer who cures by the "power of the spirit," alone, banishes sickness with a mere touch, may stand to his work, days long, year in and out, without apparent fatigue, relieving sufferers of their ailments, by hundreds in a day. The effect, if one is produced, is instantaneous and permanent. The healer who relies solely upon the power contained within himself expends more or less physical force; in many cases he

works hard enough to cause profuse perspiration, and he may have to labor thus on a number of days to produce the desired result. If he treats twenty to thirty patients in a day he is more or less exhausted, and if unacquainted with the means to renew his spent force, and he continues his practice long, he will surely come to need treatment himself.

If that assertion were purely theoretical it would be worthless. It is not. I have had enough experience in the work under both conditions to warrant my assuming all this to be absolutely true. I will add to that, without any reason to hesitate, that in the degree that a healer who employs the "natural power" becomes more spiritualized, in that ratio will his healing power increase and the exhaustion, consequent upon purely physical labor, diminish. Furthermore: If he becomes completely spiritualized, his work quickens to the mere momentary touch, and instead of depleting his own vitality he then gains from his labor.

The more intrinsic the religious attribute of the healer the greater, also, is his ability to inspire the ever requisite faith; hence the quicker and more perfect the cures wrought.

The higher phenomena occurring in magnetic coma opened a broad way to the solution of all these problems of most vital interest. I expect that statement to be refuted and laughed at, but it is true, nevertheless. Its verity could have been established two hundred or more years ago and mankind would have been spared no end of suffering if it had; but the two ever vigilant enemies, the church and the obstructionists in science, have always been ready with most drastic measures to prevent the serious consideration of any measure menacing their power and yield of pecuniary benefits.

The experience of Galileo indicates the attitude of the church; the treatment accorded to Harvey and Hahnemann shows the spirit of the other junto. The ignorant are easily led to accept whatever it is desired to make them believe, once a hold on their credulity is secured. No more was necessary than to declare the practice of magnetism to be inimical to the interests of the church—the work of the devil—to make the devout shudder at the mere mention of it. That part of the populace that was not under clerical dominance was taken care of by the doctors who lost no opportunity, in print or speech, to cast ridicule and obloquy on the alleged delusion—magnetism.

"Eppure si muove," said Galileo when he rose from his knees after abjuring, under coercion by the Inquisitorial Tribunal, the established fact that the world does move.

"But it does circulate," persisted Harvey, when the medical faculty, almost in unison, called him a fraud, impostor, impudent charlatan, and endeavored to crush him for asserting that the blood has a circulatory system.

In precisely the same manner the two celebrated practitioners, Drs. Elliotson and Esdaile, after proving conclusively that magnetic sleep is a far surer and safer means to make surgical operations painless than any narcotic, and as well—that it is a remedial agent surpassing all artificial expedients and material medical resources—were cried down, just as every other innovator has been, and must expect to be in the future, who engages to expose the fallacy of any system that is well entrenched, perfect in its organization to resist attacks.

As every child in school now knows that the world moves, and most people, even those lacking education,

know that the blood circulates; so, some years hence, and not many, all will know that magnetism is a blessing beyond comparison; that it is the one and only true line of approach to the solution of the confounding problems of the self.

MARY BAKER G. EDDY is not a "healer" in the common application of that designation, but as the founder of Christian Science—an institution that aims to teach how to avoid and dispel all evil, including the maladies cured by the so-called healers—Mrs. Eddy must be given a place in this review.

Christian Science has given the world something to ponder over. In comparatively few years Christian Science has expanded into a movement of such magnitude that it is impossible to find an intelligent community either in America, Europe, and colonies in other countries, where its propaganda is not in evidence. Within less than a quarter century a surprisingly large number of truly splendid Christian Science churches have been erected and no other Christian sect can boast of as uniformly faithful attendance at services.

Despite scoffers and cavilers, Christian Science has gained a membership that vastly exceeds any enrollment ever achieved by a sectarian organization in as short a time; especially of men and women of equal intelligence.

Easily obvious it is, that Christian Science has passed the stage where its beneficial progress can be retarded by antagonisms that spring from ignorance and unreasoning prejudice, or mercenary motives.

I am not affiliated with any sect, hence am not a Christian Scientist. I know but little of the cult save what I have gleaned from observation of results achieved by its practitioners in treating the sick. My

opportunities to gather evidence having been numerous and what I witnessed meriting high praise, I willingly accept that testimony as proof that Christian Science is built on a sound foundation.

Mental healing is the corner-stone of Christian Science, and mental healing is the synonym for one of the phases of right and forceful thinking.

Most sensible practitioners, whatever their method —whether classed as "regulars" or "outlaws," from the viewpoint of medical ethics, and who do not seek personal advantages at the expense of truth—are now ready to concede that the mind plays the leading role in the performance of cures.

A curious and significant paradox looms up here. It presents itself in the irrefutable fact that every method of curing disease—and there are many—is able to produce proof of cures effected; of the same diseases cured by widely different processes; some very simple, and some very complex. That being an incontestable verity, the very natural conclusion reached by every diligent delver is that there must be a healing principle in nature that can be aroused and brought into action by a great variety of expedients; by the individual himself if he has sufficient knowledge —and that is not very difficult to obtain when one has once commenced to think right.

From whatever source Mrs. Eddy derived her first knowledge—whether, or not, it was obtained from Phineas P. Quimby, as is asserted—she it was who gave form to the doctrine that is giving comfort and relief to millions, unobstructed by circumstances of poverty, wealth, or the otherwise apparent necessity of seeking help afar.

In that Mrs. Eddy has done more than any healer has ever accomplished who must come in personal

contact with those requiring help. Her pupils, qualified as teachers and practitioners, are scattering over the world by thousands and I venture to assert that the average of incompetents among graduates from the Christian Science institutions is far less than is found among the graduates of the "regular" medical colleges, as is avowed, in lament, by those who certainly must know best, and who would be glad to deny that fact if they could.

As a conclusion to this little history of the more prominent healers I wish to add an observation that students will appreciate.

Realization of the force of thought is yet very limited. That is to say: of the extent of that force; of the wonders that can be wrought by a mind conscious of that power, with ability to control and direct the same. All things done by men that astound and perplex the multitude—such as the production of phenomena, especially psychological phenomena, of things called supernormal, magical—all these are merely demonstrations of ability to exercise the power of the mind, or to bring the mind into a state, condition, or relation, in which it opens to agencies designated as imponderable; in which a higher vision brings many things labelled "unknowable" within range of the knowable.

Such knowledge and power are most easily acquired by a serious study of the self, followed by properly directed investigations of magnetism, mesmerism; both inexhaustible fields of incomparable interest.

Phineas Quimby was a mesmerist.

The Opinion of a Real Minister. Rev. Warren F. Evans says: "The cures wrought by Jesus were no miracles, or departures from the established order of nature, as he, himself, avers. They exhibit the ac-

tion of a higher law, the dominion of mind over matter. Everything that is done is effected in harmony with some law of nature—some law of mind or matter —and has in it the relation of cause and effect. To understand the law by which it is done is to be able to do it. Hence Jesus declares respecting his wonderful works, which were mostly those of healing the bodies and minds of the people who flocked to him from every part of the land of the Jews—'The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father.'

"This is as true as any promise that His lips ever uttered. He commissioned and instructed His apostles to cure all manner of disease and sickness among the people.

"The same cause will produce the same effect to-day.

"The cures effected by Gassner (see History of Healers) who created so widespread an excitement in the latter half of the 18th century, and those wrought by Madame St. Amour, a Swedenborgian lady of rank, in France, and those performed by Herr Richter in Silesia, exhibit as great therapeutic power as was manifested by Jesus nearly nineteen centuries ago in Judea. All forms of disease were, in many cases, instantly healed by an invinsible influence, and the wonders of the apostolic age were reproduced."

Rev. Evans, again: "The power of curing disease was conferred by the Christ upon the Church, not as a transient circumstance attending the introduction of Christianity into the world, but as a perpetual inheritance. It was not so much a gift to individuals as an invariable attribute of the vital faith."

Rev. Evans, again: "The Protestant clergy, in order to excuse and to account for their spiritual impotency, have strenously argued that the gift of heal-

ing was confined to the chosen twelve or to the seventy disciples, or at most to the first century of the Christian age. But without any limitation as to time or place, the risen Jesus affirms:—'These signs shall follow them that believe. They shall lay hands on the sick, and they shall recover.' "

"This wondrous power is here by a divine commission conferred upon all men in every age and clime, who truly believe, who have a faith whose vital root is the life of God in the soul of men.

"As William Howitt has well said: 'If these things are not true, Christianity is not true; if it and they are true, the fault lies in ourselves if we lack the power; we have not the vital faith and are only half Christians.' "

Rev. Evans, once more: "Nine-tenths of the public life of Christ was spent in curing diseases of the mind and body. To truly follow Christ is to do the same thing, moved to it by the same spirit of love and all-conquering faith. He who does this is in the genuine apostolic succession, although no lordly prelate has ever laid his impotent hands upon his head. He who cannot do it is only half a Christian minister, and that a small half, though he may have been ordained by the pope, or even by St. Peter himself."

— * —

"There are times in the history of men and nations when they stand so near the vail that separates mortals and immortals, time from eternity and men from their God, that they can almost hear the beatings and feel the pulsations of the Infinite."

James A. Garfield.

FACTS THAT JUSTIFY THE SPREADING OF SO-CALLED FADS.

Ever louder grows the clamor "Give the healers a chance."

In law all who profess to minister to the sick, who are not graduates of certain specified schools, who are not registered as licensed physicians in the state in which they practice, are classed as charlatans, as frauds, as criminals.

All such are subject to arrest, imprisonment and the imposition of heavy fines. The question is—is this fair—is it just—does such a law benefit the public, or the reverse? The contention that this law is necessary for the protection of the public is upheld mainly, and almost solely, by those who profit from that law in a monetary sense. On the other hand it is maintained that this law is pernicious in the extreme; that it operates to the detriment of the public weal in that it is a barrier to advances in furthering the well-being of the people; that it obstructs the open demonstration of simple, curative methods that, if better known, would diminish the suffering of mankind in a large measure and lead to the solution of many problems of disease that the physicians who have secured the exclusive right to minister to the sick have failed, signally, in solving, as is admitted by their own highest authorities.

Protestants against the curtailing of the constitutional right of every man to do what he deems to be best for himself as long as he does not injure another.

starting with a few scattered hundreds are now massed in groups of many thousands, and these rebels are multiplying at a prodigious rate.

Examining, without bias, facts that have led to this widespread revolt, it is found that many eminent "regular" physicians—leaders in the profession—frankly acknowledge that their so-called science has no right to make such pretentions as are put forth by the medics who incessantly hound complacent legislators and other politicians to make laws more and more binding that give them the monopoly of the doctoring business.

As an example of how men whose eminence is based on real merit regard the present status of the medical art, the following extracts from a contribution to the Independent is a good illustration.

The article is entitled: "The World's Greatest Problem," and the author therof is Dr. A. E. Wright, a highly distinguished English physician, formerly a member of the Indian Plague Commission, a body of men representing the best achievements in the art of medicine.

Dr. Wright says that the problem of disease—the problem of preventing disease and of curing it when it appears—still confronts man as it confronted him at the outset of the race. His own words are:—"Over the processes of disease we have, as yet, achieved almost no directive control."

He tells of a "brainy" American physician who told him that it was the opinion of his profession in his country with respect to that Christian Science which is the negation of the medical art, that if only the Christian Scientists had a little science, or the physicians a litle Christianity, it would hardly matter in serious illness which of the two was called in, provid-

ing the patient had a good nurse. "Many a true word is spoken in jest" was Dr. Wright's comment on that observation.

Regarding the "careless rich" who comfort themselves with the belief that if they get sick the family physician or some famous expert will know just what to do to cure them—he says:—"the men who think wealth can drive away disease are victims of confidence sadly misplaced."

Dr. Wright's reference to "experts" directs reflection to the rapid growth of "expertism." It is a lucrative business. However the distinction of being an expert is gained, his fee is regulated by what he has the audacity to demand and the credulity of the patient and his ability to pay. There is no standard by which the opinion, itself, is estimated.

In the trial of Harry K. Thaw for the murder of Stanford White a superabundance of evidence is had of the utter worthlessness of expert opinions. The first "eminent authority" examined, who asserted that he had been called upon to pass judgement on over eight hundred cases of alleged insanity, was proven to be, not only totally ignorant of all approved methodical tests, but as well of about everything the most ordinary physician is supposed to know. He was even unable to answer questions in anatomy that any layman who had ever studied physiology would have answered offhand.

When both sides called in other experts, the prosecution to prove the accused sane and responsible for his act, and the defense to prove his insanity and irresponsibility, there followed an accumulation of divergent opinions that left the jury as completely dependent on its own conclusions as if no experts at all had been heard. If these men are experts, how

could they entertain totally opposite views? If expert, and *honest,* should not the opinions expressed have been unanimous? Obviously, there is a serious menace in expertism. Experts can be "hired" in any number to prove, or disprove, whatever one with money enough may desire.

The deeper one goes into facts bearing on arbitrary methods for preserving and restoring health, the more one inclines to shout with the rebels: "Give the healers a chance."

The more one comes to know of artificial expedients to cure sickness, the more one inclines to trust in nature and to believe in metaphysical agencies; mainly because of a mass of testimony to the effect that nearly all who resorted to drugless methods and *were cured* had only gone to the healers after all the resources of medical science, or the means of the patient, had been exhausted and the terrible verdict "incurable" had been pronounced.

What is to be hoped from material science may thus be gleaned from the statement of Dr. Wright and other men of his calibre, the evidence of the fallacy of expert opinions, and from recent statistics and the views as to the outlook from men whose right to predict more impending misery for mankind is the less to be doubted because the confessions of inability to solve the problems of disease contained in their shocking prognostications give yet greater warrant for the discarding of material curative methods; a state of affairs concerning which the said authorities would certainly much rather present radically opposite views.

Following are a few "leads" that will help investigators to conclusions regarding progress made in the medical art.

On November 9, 1906, a bulletin was sent out from

Yale University containing the statement that "Of the people living to-day over 8,000,000 will die of tuberculosis;" that "750,000 will die during the next twelve months, in the United States alone!"

On October 22, 1906, the Chicago Tribune published an article headed: "Heart Diseases Kill Many. They Usurp First Rank Among Causes of Death in Chicago, formerly held by Pneumonia."

On December 2, 1906, the same paper printed an article, illustrated with a skull and the emblematical scythe of the dreaded reaper, which is headed: "Medical Science Baffled by the Mystery of Pneumonia which kills over 100,000 Americans annually." The article commences: "The worried and baffled physicians of Chicago are throwing up their hands in helplessness, for the pneumonia season is at hand."

Diphtheria, typhoid fever, scarlet fever, cancer, smallpox, influenza, the grippe, and a few other banes, also continue to "baffle" the profession.

Another offset to the vociferous boasts of progress made by medical science is found in the statistics of insanity.

Under date of August 8, 1906, the bureau of the census in Washington gave out a statement from which the following excerpt is transcribed: "During the thirteen years which have elapsed since the last census of the insane, the number of hospitals for the care of the insane has more than doubled, the total number being 162 in 1890 and 328 on December 31, 1903.

"The increase in the number of hospitals was accompanied by a similar increase in the number of inmates, the total being 74,028 in 1890 and 150,151 on December 31, 1903. In 1880 the number of insane in hospitals was only 40,942."

A cablegram to the New York Herald September 23, 1906, says: "A most disquieting volume for the British reader is the sixtieth report of the Commissioners in Lunacy. The total of insane is shown to have *trebled* since 1869; there being now 122,000 inmates in the asylums."

In view of these truly alarming facts—and these are facts—is it a wonder that an already vast and steadily augmenting proportion of the public is looking for other than material help?

Though the foregoing official statements more than suffice to prove that the incessant claims of "wonderful progress" made by medical science are without foundation, it remained for the highest authority under the present, stringent politico-medical law, clearly to point out the very great risk run by the sick in employing the physicians that—only—are permitted to practice wherever that law is in force.

"There are on an average 4,000 doctors graduated every year by the medical colleges of the country and about three-fourths of these are utterly incompetent and should never be permitted to practice medicine."

If that statement had been made by an "outsider" motives would be attributed to the maker, any one of which would give that assertion the aspect of a malignant and unwarranted charge; but that startling arraignment of three-fourths of the profession was *not* made by an "outsider"—it was made by one of the leaders in the profession itself at a meeting of the council on medical education of the American Medical Association, the council being composed of members of the various state boards of medical examiners and delegates from the state medical societies. The meeting was held in Chicago, April 29, 1907.

In lieu of comment, I will quote a few lines from

the leading editorial in the Chicago Tribune of May 2, 1907. It says:

"When physicians assemble to criticise their own institutions and score their own methods the layman may be pardoned if he pricks up his ears and becomes an interested and anxious listener. When a doctor, high in medical councils, declares that medical colleges graduate every year 4,000 doctors who are incompetent and should not be permitted to practice medicine, the faith cure begins to assume imposing proportions."

Proofs are endless of the dangers threatening those sick who are attended by doctors who, however "regular," registered and licensed, are, by the verdict of their own chiefs, ignorant and incompetent. Almost every daily newspaper contains accounts of fatal blunders, of malpractice; of cases that "baffle" medical skill; of deaths following operations. Instances are numerous where persons declared by attending and even consulting physicians, to be dead, returned to life and usefulness.

If the number who have been buried alive—who were merely in one of those various states of suspended animation that continue to "perplex," to "puzzle," to "baffle" the medics, were known, it would cause a revolution.

The only positive sign of total cessation of life is decomposition; visible, unmistakable decomposition.

Under the prevailing custom of "hustling" the supposed dead into their holes as soon as they are cooled, the sole safeguard against reawakening in a coffin is to insist on being cremated.

— * —

A TRIBUTE AND A LESSON.

When the grim reaper cut short Dr. Richard Hodgson's* work on earth he caused a very great loss. Dr. Hodgson was the most happily constituted man, of whom I have knowledge, as an investigator of things beyond the concept of the materialist. He was capable of setting aside all preconceived opinions; of clearing his mind of every vestige of prejudice; he had the infinite patience of a good mother in humoring the peculiar individuals needed for psychical research and investigation. At the same time he possessed the compelling firmness to achieve results. Men who possess all the essential qualifications for psychic research are few in number and in this exceedingly small group Dr. Hodgson's discarnation has caused a most deplorable void.

I feel the more pained over Dr. Hodgson's demise because, for some years past, I have questioned if, after all, I did not make a mistake in declining to conform to the rules of the Society for Psychic Research, as he had repeatedly asked me to do, in the development of Elfa.

If my reason for ignoring Dr. Hodgson's kindly dictation had rise in vanity or any selfish motive, I would not forgive myself. Even though knowing myself free from any such taint, and that for valid

* Dr. Hodgson was the American representative of the English Society for Psychic Research. All references to the S. P. R., in this volume, as also in the "Mystic Self," the "Mystic Self Mastery Series" and other writings, apply to the original organization, the S. P. R. of London, England.

reasons, only, I desired to remain unhampered in my investigations, I can not help feeling that I did wrong in not conforming to the wise rules of the society, because if I had done so I would have received an authoritative support that would certainly have augmented the usefulness of my work. I feel the more unhappy over this matter because within the year preceding Dr. Hodgson's death I had resolved to make amends for my perversity. It had been my intention to resume correspondence with Dr. Hodgson with a very important end in view. Sure that the matter will prove of sufficient interest, I will state what I had in mind.

That communication with spirits is feasible is attested by men whose affirmation has more weight than anything I may assert; but that does not prove my conviction at fault that I will, at a not distant day, give more satisfactory evidence of sensible and practical intercourse with discarnated individuals than has so far been obtained. The point is, I have made a special and serious study of causes that open channels of communication with disembodied personalities and found the greatest lack to be a proper method by means of which such communication can be established, unerringly, with individuals whose identity can not be questioned.

The much used, and abused, term "rapport" comes in here. Rapport is a word that means very much more than can be clearly defined for anyone who is not capable of "sensing" its meaning; an altogether different thing from ordinary understanding. It is by means of spiritual rapport, only, that we can, unerringly, attract those we desire to communicate with who are permanently out of their material bodies. The more perfect this rapport has become while two

persons between whom it existed both inhabited their earthly bodies the more certain is ability to attract and communicate when one of the two is released from physical confinement.

I have withdrawn and projected Elfa's spirit entity often enough to have become familiar with these opposite relations. There is surprisingly little difference between the two states in question; meaning the temporary, and finally complete separation of the spirit-self from the physical body. That is to say: so far as ability to convey thought is concerned, providing a perfect rapport has been established.

I know, positively, that the rapport existing between Elfa and myself, which has steadily increased during the years we have worked together, will not diminish by reason of any change of state or condition. I also know with certainty that when my spirit-self is released from physical captivity Elfa will be able to attract me at will, and that I will be able to give demonstrations through her that will give this line of investigation an entirely different and much more convincing aspect than it has ever had before, from a scientific viewpoint as well as a popular one.

I have the best of reasons for believing that the cause why no more satisfactory advance has been made in communicating with spirits is that no two persons, as yet, have been duly prepared for this feat while the spirit-selves of both were yet imbodied in flesh. Pledges of friends and compacts between lovers to appear after death have been fulfilled in some instances, but much more often such promises have failed; that is to say, as far as realization is concerned on the part of the one remaining incarnated. The fact is that, however willing a spirit may be to fulfill

such a promise, the chances are very small that the one to receive the spirit visitor will be found in a state in which, and in which only, it becomes possible to cognize the presence of such a visitor with any degree of certainty.

My chief aim is to create enduring conditions that will enable me to prove beyond all doubt, to all mankind—not a select few only—that the spirit-self, released from the body, can be made to serve as a useful factor in the world's work. If I succeed in accomplishing this, as I have good reason to believe that I will, then I will have the satisfaction of knowing that I have not lived on the earth a full span without having rendered a service to mankind that will prove my steadfast desire to be of use.

— * —

THAT LIGHT WITHIN.

Hugo St. Victor says:—"Thou hast another eye, an eye within, far more piercing than the other thou speakest of; one that beholds at once the past, the present and the future; which diffuses through all things the keen brightness of its vision; which penetrates what is hidden; investigates what is impalpable; which needs no foreign light wherewith to see, but gazes by a light of its own, a light peculiar to itself."

— * —

Historical Proof of Senses Denied by Common Sense.

JOAN OF ARC.

From B. O. Flower's charming book "Lessons learned from other Lives." Reprinted by Permission.

Of all the illustrious characters that stand out in bold relief on the pages of authentic, profane history, I know of none around which clusters such a strange fascination as that of the Maid of Orleans.

The simple story of her life, though robbed of the bright coloring of a poetic imagination, and told in the plainest language, sounds far more like a weird, sad, sweet romance than the plain narrative of actual facts. It is fortunate for the world, that by a singular accident through the decree of the murderous council that tried her, we have preserved to this day a trustworthy history of her life as revealed in the searching examination of her enemies. The proceedings of her trial being taken down with the greatest minuteness, were afterwards transcribed by members of the University of Paris into Latin. Five copies were made—three of which, as well as a portion of the original, exist in Paris to-day. Thus, as if ordered by the inscrutable will of eternal justice, the very persons who wreathed the flaming, serpentine tongue of death around her sweet, child form, have by their own decrees perpetuated their criminality, as well as given to posterity a thoroughly reliable picture of a life at once beautiful as the glorified East when the roseate dawn flings back the sable mantle of night

—pure as the opening lily jeweled with the diamonds of dew—brave as the spirit of truth which the world can never subdue, and gentle, loving, and tender as the zephyrs of even that rock the roses to sleep.

In 1411, in Don Remy, in the province of Lorraine, in France, this child was born whom history has enshrined and fame immortalized. For years previous, Lorraine had been the battleground of opposing factions; in truth the wild ravages of the fierce hurricane never desolated a land more than did the warring factions that had made this province the field of rapine, plunder, and bloodshed. Long ere this, the ancient seer, or prophet, Merlin, had declared that one day there should be born in Lorraine, a child,—a virgin,—who would save France. This prophecy seemed to be universally believed throughout the province, and each mother hoped and prayed that the little girl she cradled might prove the promised redeemer of their land. At this period and under these circumstances Jeanne d'Arc, better known as Joan of Arc, was born. Her mother brought her up in the most pious manner, told and retold her the stories and traditions found in the Bible or handed down by the church, as well as the fruitful lore and weird legends of Lorraine. The youthful, simple, and enthusiastic mind of Jeanne heard with wonder and delight, and pondered in her heart these wonderful stories she had learned on her mother's knee. She soon became as devout and pious as she was pure and gentle. Of her childhood, Michalet, the great French author, in his "Life of Jeanne d'Arc," says: "Her charity and piety were known to all; all saw that she was the best girl in the village; what they did not see and know was that in her, celestial ever absorbed worldly feelings, and suppressed their de-

velopment. She had the divine gift to remain, soul and body, a child. She grew up strong and beautiful, never knowing the physical sufferings entailed on woman,—they were spared her that she might be more devoted to religious thought and inspiration. Born under the very walls of a church, lulled in her cradle by the chime of the bells, and nourished by legends—she herself was a legend—a quickly passing and pure legend from birth to death."

At the age of thirteen a bright vision appeared to her at noon-day and an angel said, "Jeanne, be a good girl and go often to church." It is needless to say that this produced a powerful impression on her bewildered and alarmed soul. Shortly afterward another vision of celestial glory appeared to her, and the angelic form spake saying, "Jeanne, go to the succor of the king of France and thou shalt restore his kingdom to him," but she tremblingly replied, "I am only a poor girl; I know not how to ride or lead men at arms." But the voice replied, "Go to M. de Baudricourt and he will conduct thee to the king; St. Catherine and St. Margaret will be thy aids." She remained for some time stupefied, and, we might add, terrified, for being naturally an exceedingly timid and tender-hearted child, she shrank from anything so terrible as war, but from that hour she frequently heard voices, saw heavenly visions, and felt convinced that God had raised her up to save her country. However, when she revealed to her father what she had seen and heard, and expressed her determination to go to the king of France, the old man became greatly enraged; he told her she should not go and that he would rather drown her with his own hands than have her enter the army.

But in justice to the father it must be remembered

that he was a man of stern purity and rigid morality, and at this time the French army was probably the most licentious class of men in the world. Jacques d'Arc felt that should his beautiful Jeanne enter the army she would be disgraced and ruined, and to him the purity of his child was more sacred than her life. Now in the soul of the Pucelle, as she was so often called, came a conflict more dreadful, and causing her more intense pain than the agony of her prison life or the anguish of her horrible death. The paternal and heavenly powers were the only ones she felt really sacred, and in duty bound to implicitly obey. But now their commands are in direct opposition; the father whom she idolizes, forbids and even threatens her with death if she persists, and she knows that he is prompted by love for her. The angels command her to go to the rescue of the bleeding nation, which is well nigh vanquished by the British forces; they assure her that she alone can save the land. She feels that God has commanded and she dares not disobey. Her inclinations, desires, and love prompt her to stay at home, but duty calls her into the strange, and to her timid nature, repugnant field of martial life, and she accepts the path fate points out.

While this conflict was still going on, her uncle came to visit her father; she confided in him; he encouraged her, and under the pretext of having Jeanne nurse his wife, who was then ill, he persuaded her father to let her go with him. From her uncle she went to M. de Baudricourt, the French officer stationed in that section, and after much delay he sent to the dauphin—or uncrowned king—to know his pleasure in regard to this strange child.

The dauphin summoned her to his presence, and in a short time he either became so impressed with

the truth of her claim, or else owing to the extremity of his cause, he commissioned her to attempt to raise the siege of Orleans. With her white standard in her hand symbolizing most beautifully her own purity and innocence, she went forth. In two weeks she had raised the siege of Orleans, the British having been beaten in every engagement. She wept when she saw the bleeding French—she wept when she beheld the dying English; for her nature was one of great love and sympathy.

On one occasion when the French were pursuing the English with great slaughter she cried when she observed the cruel spirit manifested by her people toward the foe; and seeing one poor dying Englishman she lost her military control and springing from her horse, she raised the dying man's head on her lap, sent for a priest and soothed his last moments.

Victory crowned her on every hand. She was a heroine, called forth in a great crisis, and in three months after raising the siege of Orleans she had crowned the king at Rheims. After the coronation of the king she fell at his feet, assured him that now her mission was ended, and begged him to let her return home and mind her father's sheep; but the king feared to lose her, he knew no one had such a hold on the people as she; so he compelled her to remain, and from that moment she was no longer the same strong spirited general, but felt and spoke frequently of her approaching doom. At last she was wounded, and by the treachery and jealousy of the French officers, just as she had predicted, she was betrayed into the hands of the enemy; a most cruel imprisonment was followed by a trial,—the infamy of which has never been eclipsed. The judges were determined to make her admit she was a witch so

as to invalidate the coronation of the king. Hundreds of questions were put to her which, answered either affirmatively or negatively, they intended to construe as proof that she was a sorceress. One example will suffice. They asked her if she believed herself to be in a state of grace. Now, they imagined they had ensnared her with a question, which, no matter how she answered, they would construe as evidence of her guilt, for if she answered yes, it would prove she was proud and presumptuous; just as one who had fallen from grace naturally would be; while, on the other hand, if she answered no, she thereby confessed that she was not God's chosen instrument. But she cut this bond with which they hoped to bind her with that strange wisdom that sometimes startles a mother when it springs from the lips of her child. "If I am not," she said, "May God be pleased to receive me into grace, and if I am may He be pleased to keep me in it"; so it was with her answers to hundreds of similar questions; she seemed guided by inspiration above the wisdom of man. Her fate, however, had been settled long before her trial, and after this mockery was over Jeanne d'Arc was condemned to be burned to death. Dragged from her dungeon she was bound to the stake, while above her was placed a placard bearing the words,—"Heretic, Relapser, and Idolater."

What a thrilling picture she presents in this terrible hour as, with that child-like face in which it seems all the graces have blossomed forth in maturity, she earnestly gazes over the vast multitude who have assembled to see her perish. I imagine she never before appeared half so lovely as now; she has lost none of that former beauty that graced her brow, when in the hour of triumph she crowned her king

and was named among the fairest maids of France. Sorrow and anxiety have enhanced, rather than diminished, the sweetness of her expression; and on that child-brow (for she is only in her twentieth year), where sorrow's crown of thorns has pressed so mercilessly, there rests that sweet, subdued radiance that is born of the furnace of affliction after a true soul has passed through the fiery ordeal and come forth purified, ennobled, and glorified. She was beautiful on her mother's knee when, with childish enthusiasm, she drank in the touching stories of olden times; beautiful when with soul of reverence she returned from the little chapel she loved so well; beautiful, when flushed with victory, she went forth conquering and to conquer; beautiful in the hour when she crowned her king and was the admiration of a royal court; but she is transcendently beautiful now, as she stands on the brink of eternity and catches the strains of music floating from above, as there sweeps over her soul the splendid consciousness of having saved her country. Though she has been betrayed by her people, deserted by her king, and tortured by her foe, she utters no word of bitterness or reproach, but lifting her eyes above, she utters that one name that has ever been an inspiration to her life,—"Jesus." They light the fagots that in a few minutes end the tragedy; her body crumbles to ashes, but her soul rises into a realm far more congenial to her holy spirit.

The memory of her life will ever remain an inspiration of every student of history so long as virtue, truth, and devotion hold a prominent place in the heart of man. Michalet, in commenting on her death, says, "She had the sweetness of the ancient martyrs, but with this difference; the primitive churches re-

mained pure by shunning action and sparing themselves the struggles and trials of the world. Jeanne was gentle in the roughest struggles, good among the bad; pacific in war itself, yea, she bore into war the very spirit of God. In her purity, gentleness, and heroic goodness, the supreme beauty of the soul was reflected"; and it may be added that in her we find the loftiest type of heroism. She was called forth at a great crisis to save a nation and shape the destiny of the future.

I have outlined the career of this maiden because coming from the lower walks of life she won what neither prince nor nobles, wealth nor power was able to achieve. Rocked on the bosom of poverty, reared in a peasant's cot, surrounded only by the simple-hearted and simple-minded, she rose as a star from the shades of obscurity, lifted the dauphin to the throne, and made France a free nation. In her life we find that moral courage so rare in the present age. She dared to leave all that was dearest to her heart, leave the loved ones that glorified her home, leave the parish, around which clustered her fondest recollections and dearest cherished dreams of childhood; leave all to follow her conviction of duty through danger, to death; yet, her fidelity to principle was not accompanied, as is often the case, with harsh severity, for if there ever existed in the richness of maturity in a human soul, love broad and true, tenderness and gentleness e'en to a fault, purity as spotless as holiness itself, bravery and fidelity to truth, stronger than the love of life,—if ever these virtues wreathed a mortal brow that brow was Jeanne d'Arc's. Around her lofty soul there beams a halo of glory that will blaze forth with increasing brilliancy, till the bell of the ages shall ring and the curtain of time

shall fall; till the great Arbiter of life shall say to the waiting intelligences of the universe,—"The drama of mortality with all its farces, its comedies, and deep shaded tragedies, is forever ended."

— * —

FROM THE FRONT RANK IN SCIENCE.

"Scientific men almost invariably assume that in this inquiry (Spiritism) they should be permitted at the very outset to impose conditions, and if under such conditions nothing happens, they consider it proof of imposture or delusion. But they well know, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which no experiment will succeed. These conditions have to be learned by patient questioning of Nature, and they are different for each branch of science. How much more must they be expected to differ in an inquiry which deals with subtle forces of Nature of which the physicist is wholly and absolutely ignorant. To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena is practically to prejudge the question, since it assumes that both are governed by the same laws."

Dr. Alfred Russell Wallace.

NOTES FROM THE NEW TESTAMENT.

"Faith is the substance of things hoped for, the evidence of things not seen." * * * Paul to the Hebrews, ch. XI, 1.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Corinthians II, 11-16.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." I Cor., ch. VIII, 2.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed." * * *

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written. Death is swallowed up in victory." I Cor.

"For we walk by faith, not by sight;

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." * * *

But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity that is in Christ.*" II Cor.

"Am I therefore become your enemy, because I tell you the Truth?" Epis., Paul to Galatians, IV, 16.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul to Colossians, II, 8.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith *unfeigned*:

"From which some having swerved have turned aside to vain jangling;

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." Paul to Timothy, Ep. I.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

"Speaking lies in hypocricy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. * * *

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called." I Timothy.

"Ever learning, and never able to come to the knowledge of truth." II Timothy.

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

"Ye see then how that by works a man is justified, and not by faith only.

"For as the body without the spirit is dead, so faith without works is dead also." James II.

"And it is the Spirit that beareth witness, because the Spirit is Truth." I John V, 6.

"A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth." Proverbs, XIV, 6.

"And God wrought special miracles by the hands of Paul;

"So that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them and the evil spirits went out of them." The Acts.

"And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean;

"And Jesus put forth his hand and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed.

"And Jesus saith unto him, 'See thou tell no man; but go thy way.' " Matthew VIII, 2-4.

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

"And saying, 'Lord; my servant lieth at home sick of the palsy, grievously tormented.'

"And Jesus saith unto him, 'I will come and heal him.'

"The centurion answered and said, 'Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.

" 'For I am a man under authority, having soldiers under me; and I say to this man, "Go," and he goeth; and to another, "Come," and he cometh; and to my servant, "Do this," and he doeth it.'

"When Jesus heard it, he marvelled, and said to them that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel.' * * *

"And Jesus said unto the centurion, 'Go thy way;

and as thou hast believed so be it unto thee.' And his servant was healed in the self-same hour." Matthew VIII, 5-10.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

"And he touched her hand and the fever left her; and she arose and ministered unto them.

"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." Matthew VIII, 14-16.

"And he entered into a ship, and passed over, and came into his own city.

"And behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy: 'Son, be of good cheer; thy sins be forgiven thee.' " Matthew IX.

"While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, 'My daughter is even now dead; but come and lay thy hand upon her, and she shall live.'

"And Jesus arose, and followed him, and so did his disciples.

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

"For she said within herself: 'If I may but touch his garment, I shall be whole.'

"But Jesus turned himself about, and when he saw her, he said, 'Daughter, be of good comfort; thy faith hath made thee whole.' And the woman was made whole from that hour.

"And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise,

"He said unto them, 'Give place; for the maid is

not dead, but sleepeth.' And they laughed him to scorn.

"But when the people were put forth, he went in, and took her by the hand, and the maid arose.

"And the fame hereof went abroad into all that land.

"And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou son of David, have mercy on us.'

"And when he was come into the house, the blind men came to him, and Jesus saith unto them, 'Believe ye that I am able to do this?' They said unto him, 'Yea, Lord.'

"Then he touched their eyes, saying, 'According to your faith be it unto you.'

"And their eyes were opened; and Jesus straitly charged them, saying, 'See that no man know it.' " Matthew IX, 18-30. * * *

"* * * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

"Then saith he unto his disciples, 'The harvest truly is plentious, but the laborers are few;

" 'Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.' " Matthew IX.

(Christ sends out the disciples.)

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. * * *

" 'Heal the sick, cleanse the lepers, raise the dead, cast out devils; * * *

" 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

" 'But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

" 'And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles.

" 'But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

" 'For it is not ye that speak, but the Spirit of your Father which speaketh in you.' * * *

"And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.

"But blessed are your eyes, for they see: and your ears, for they hear.

"For verily, I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matthew X-XIII.

"And he did many mighty works there because of their unbelief." Matthew XIII, 58.

"And Jesus answered and said unto her, 'O woman, great is thy faith; be it unto thee even as thou wilt.' And her daughter was made whole from that very hour." Matthew XV, 28.

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." Matthew XV, 30.

"And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

" 'Lord, have mercy on my son: for he is a lunatic, and sore vexed; for oft times he falleth into the fire, and oft into the water.

" 'And I brought him to thy disciples, and they could not cure him.'

"Then Jesus answered and said, 'O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.'

"And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

"Then came the disciples to Jesus apart, and said. 'Why could not we cast him out?'

"And Jesus said unto them. 'Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you.'" Matt. XVII.

— * —

URANIA

22 V 1905 1
Fads or facts? 1905
Countway Library BES3579
3 2044 045 976 933

22 V 1905 1
Fads or facts? 1905
Countway Library
BES3579
3 2044 045 976 933